

Calvinist Contact

A Reformed Weekly

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Christians differ on rules for religious broadcasting

Bill Fledderus

TORONTO — Several Christian advocacy groups recently offered the federal government markedly different opinions as to how it should regulate religious broadcasting in Canada.

The existing regulations, set by the Canadian Radio-television and Telecommunications Commission (CRTC) in 1983, are under review, due in part to protests by Christian broadcasters such as Willard Thiessen, president of the National Christian Broadcasters Association. Thiessen claims the existing policy is discriminatory and outdated.

Citizens for Public Justice (CPJ), an independent Christian advocacy group, agrees and is calling on the CRTC to end its distinction between "religious" and "non-religious" broadcasting. It advocates that the existing rules applied to secular broadcasters also be applied to religious ones, a change which would allow legitimate Canadian religious groups, at least in principle, to start

their own radio and television stations.

In contrast, a much larger Christian group called Interchurch Communication (ICC) supports the status quo and "particularly opposes any changes in policy that would permit the licensing of a single-viewpoint broadcast operation."

ICC claims to represent well over half the Canadian population. It is an ad hoc group brought together several times since the 1960s by the Canadian Council of Churches, Canada's mainline ecumenical church body. ICC includes representatives from the communication units of the Anglican, Presbyterian, Roman Catholic and United churches.

While CPJ and ICC have already submitted their opinions, others may submit theirs at public hearings in Hull, Que., and Winnipeg, Man., in October.

Existing rules

The policy now under review requires
See BROADCASTING -- p. 2...

Do you know when the mountain goats give birth? (Job 39: 1a)



Photo: Bert Witzel

Scenes like this one filled us with wonder as Alice and I traversed the Rocky Mountains of Alberta. Between Jasper and Banff, the road sometimes took us into the higher regions where the mountain sheep make their home. This mother and its young are perfectly comfortable near the edge of a steep incline. They provided me with an opportunity to freeze a fleeting moment of tender and gentle composure against the background of rugged and even dangerous terrain.

Scenes like this evoke in us an awareness of how "the earth is the Lord's, and everything in it, the world and all who live in it" (Psalm 24: 1). They cry out to those who have eyes and ears: "Ascribe to the Lord the glory due to his name; worship the Lord in the splendour of his holiness" (Psalm 29: 2).

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Being a pope does not mean having all that much power, says Rem Kooistra in a book review. p. 11
Stewart Vriesinga examines the limits of a free market economy. p. 12

Dordt professors assess Russian politics, business, agriculture



The home of the Nickolaivka collective farm manager in the Russian city of Pervomaisk.

Marian Van Til, with files from Dordt College

SIOUX CENTER, Iowa — Three Dordt College faculty members recently returned from the Republic of Russia with a new appreciation for the Russian people.

Dr. Rockne McCarthy, a political scientist and Dordt's vice-president for academic affairs, took a study tour in late June to get an overview of the political situation in the dissolved USSR. Assistant professor of agriculture Ron Vos and professor of business administration Dr. John Visser both travelled to Russia in July to provide educational assistance.

Decision-making difficult

Rockne McCarthy says Russians have been taught that any personal initiative is immoral because it's not meant for the good of all. But that attitude has changed. And while democracy is now welcomed, freedom and justice are still somewhat shaky commodities in the attempt to forge a stable government.

McCarthy spent one week in Moscow and another in St. Petersburg in a program called "The New Russia," sponsored by the College Consortium for International Studies. He heard professors and political figures discuss the status and future of Russia. McCarthy will soon use his experience in his duties as a member of the advisory council for the Christian College Coalition's "Russian Initiative." He had the advantage of having his son Mark, a history doctoral student at Moscow State University, fluent in Russian and knowledgeable about Russian customs, act as interpreter and guide.

Dr. John Visser visited Moscow a month later. He was one of 12 Christian College Coalition faculty chosen to be among those writing a "values-based" curriculum for an advanced business degree (MBA) in Russian universities. Visser has expertise in international business relations and was assigned to write several chapters on that topic.

Though the majority of the university students and most of the 48 co-operating Russian professors who will use the curriculum are not Christians, Visser says the curriculum is infused with clear Christian guidelines and values.

Visser says the Russian people "must learn how to learn, how to struggle with issues and make decisions." Most Russian educators still fall into dictating information for students to memorize, he observes.

The goal of the new business curriculum is to "develop flexible students who can function in a broad market economy and make wise, ethical choices," explains Visser. Full testing of the curriculum will begin in 1993.

Church connections to farming

Agriculturalist Ron Vos, along with Davenport, Iowa, businessperson Phil Prichard, were both invited to Russia and hosted by the Russian Orthodox Church. Vos saw it as an excellent opportunity to involve Dordt's Agricultural Stewardship Center in helping Russian farmers.

"Christianity is alive again in Russia," he says, "and it seems that Christians are taking the initiative in agriculture. The Orthodox Church

See RUSSIANS -- p. 2...

Thinkbit:

One man talking to another about how he met his wife years ago: "She chased me until I caught her."

Overheard at Maligne Lake near Banff, Alta.

News

Russians open to reformation

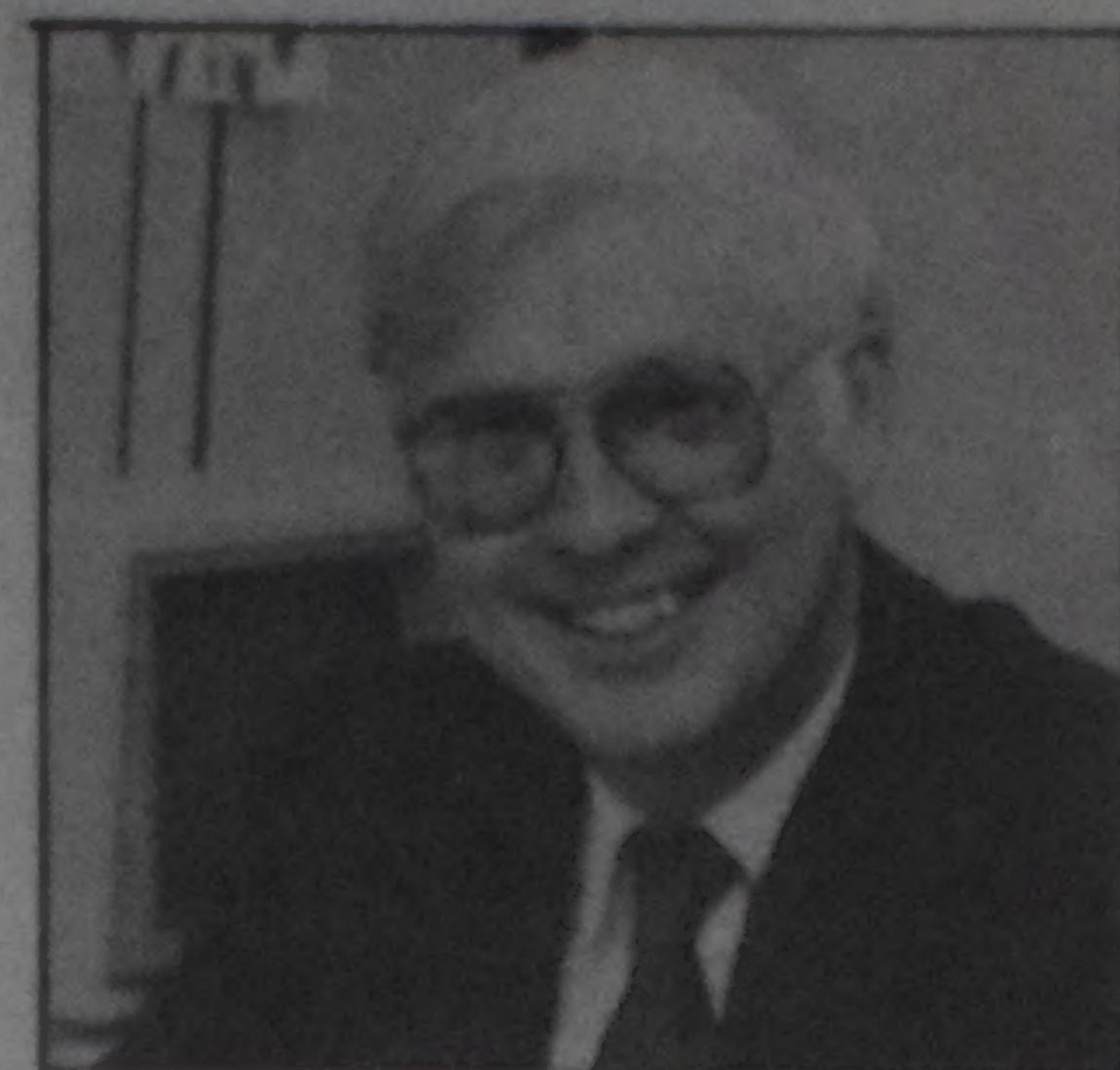
... continued from p. 1
also plans for Christian schools, media and other services."

Vos and Prichard's two-week stay was spent assessing the agricultural needs of the 10,000-acre, formerly government-run Nickolaevka collective farm, now a co-operative.

"Farmers — people who work the land — haven't been connected to the land since the communist structures went

into effect," asserts Vos. "The system has been nearly feudal, with a village of people near a vast farmland area fulfilling their tasks but making no decisions. One result is that workers have had no incentive for efficiency or production increase."

Now, people may legally buy co-op shares and support themselves. But they also have to make their own decisions, an upsetting change to people who have never been taught

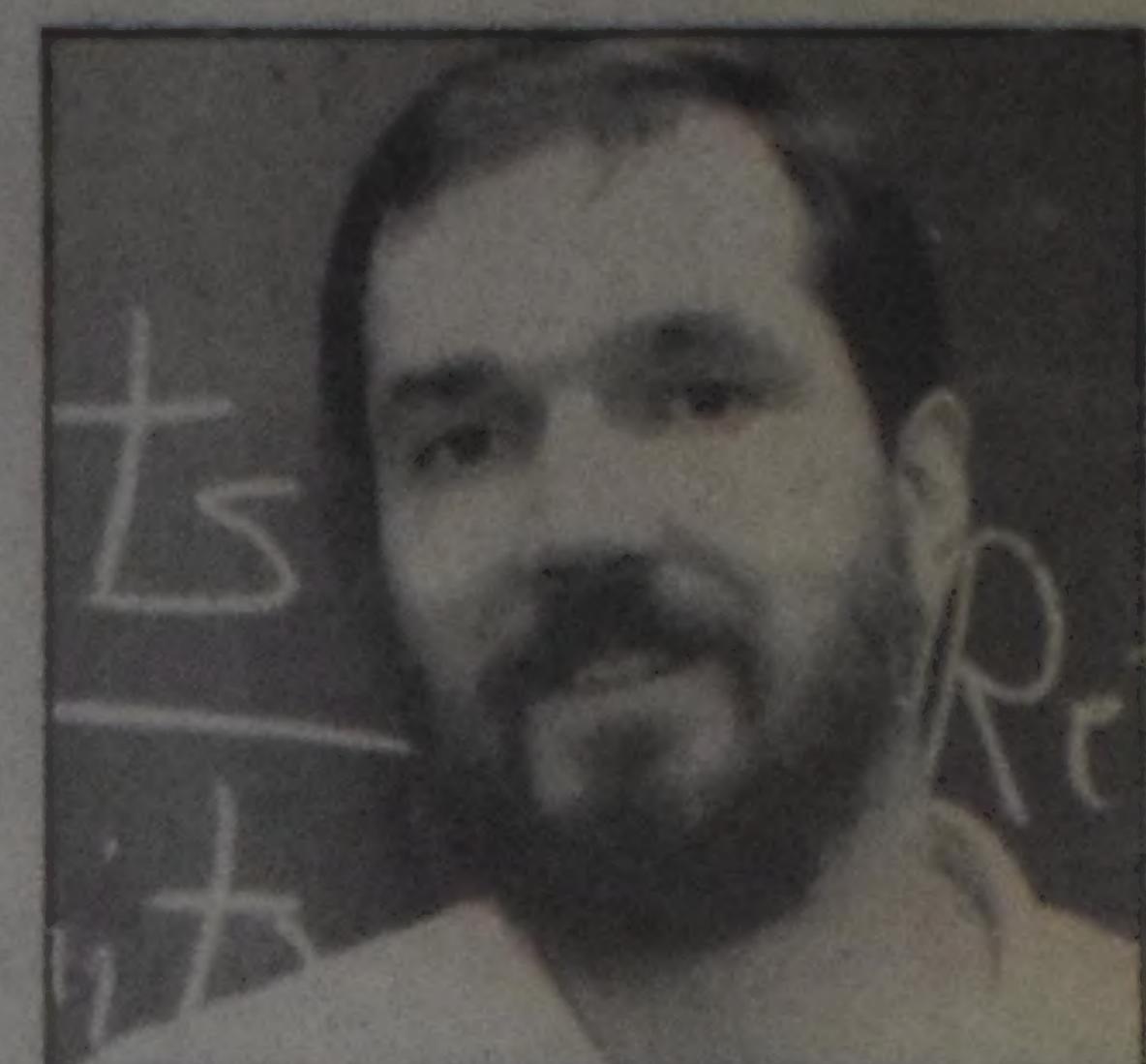


Dr. Rockne McCarthy.

Photo courtesy Dordt College

goals, time tables, soil nutrition, various crops, and the need for hard work and efficiency. They visited industrial sites and research institutes as well, speaking with several mayors and agriculture directors.

All three Dordt faculty members note that Russians are frustrated, even despairing about their terrible economy and difficult living conditions. They are looking for not only practical guidance, but spiritual as well. And many non-



Dr. John Visser.

Christian religions and cults have grasped this chance for proselytizing, the professors say.

But there's a revival of dedication and courage among Russian Christians, too, who put their faith into practice. This trend seems to be spilling beyond the rigid forms of the Russian Orthodox Church, however. "There just might be a type of Reformation in the church there," asserts Visser.

Broadcasting rules debated

... continued from p. 1
that the programming of each individual station be "balanced," a term which has prevented any stations from being permitted to offer exclusively Christian programming, regardless of popular demand.

According to the existing CRTC policy, "Undertakings devoted exclusively to the views of a particular religion, denomination or sect ... [are seen to be] contrary to the requirements that the Canadian broadcasting system be varied and comprehensive, predominantly Canadian, and provide reasonable, balanced opportunity for the expression of differing views on matters of public concern."

Many things have changed since this policy was adopted. A new Broadcasting Act was implemented in 1991. The number of available frequencies has grown enormously, thanks to new technologies in cable and satellite broadcast.

The CRTC is now openly wondering whether balance still needs to be preserved in the programming of each individual station, or if it can be effected across all the channels of the broadcast spectrum.

CPJ argues that a multi-faith network such as Vision TV is being discriminated against by being forced to be "religiously balanced," while other stations are not. This argument is based on the assumption that all broadcasting is religious in nature.

According to CPJ, most so-called "religiously neutral" broadcasters are in fact propagating secularism, the belief that religion should be excluded. CPJ argues that adhering to so-called "religious neutrality" is in

itself a religious position which broadcasters are not being called on to balance out with Christianity or other faiths.

"The current Canadian broadcasting system heavily favours secularism, to the exclusion of Christian, Jewish, Muslim, Native and other faith and value communities," says Gerald Vandezande, the national public affairs director for CPJ. "The broadcasting system should allow fair access by all Canadian faith communities."

He calls on the CRTC to "develop a broadcast policy which provides a fair framework for the practice of freedom of conscience and religion in broadcasting by all, without discrimination based on creed, faith, ideology or religion." "It seems to me," says Vandezande, "that the ICC have taken a reactionary position in response to some of the bad stuff that unlicensed Western broadcasters have been re-transmitting from the U.S. Dislike is no reason to shape policy."

Rules work well, says ICC

ICC argues that "giving each faith group a broadcasting channel may please some but, in the long term, will work against building the wider community and the national sense of what it is to be Canadian. [Thus] the Commission should continue to require each licensee to achieve balance."

It also warns that a change to permit single-faith broadcasting operations would threaten the financial and philosophical viability of Vision TV, which ICC helped to found. ICC is chaired by Douglas Tindal of the Anglican Church of Canada.

"Even those who dare to become owners are hesitant to try new methods," observes Vos. "They think more money will solve their problems, but they need a new infrastructure. And they must learn how to think for themselves."

Vos and Prichard spent long hours with 12 of the co-op farm owners and its manager, talking about production



Prof. Ron Vos.

Photo courtesy Dordt College

Rural routes

Are farmers independent?

Maynard Vander Galien

John and Marie are a typical Eastern Ontario farm couple. They are both in their early 60s and have been farming ever since they were married nearly 40 years ago. They have about 150 acres of arable land and 150 acres of rough pasture and bush.

John raises Hereford cattle and keeps a dozen or so hogs. John's a real handyman. He can fix almost anything that breaks and spends hours in his workshop tinkering with things. He's also pretty handy with a butcher knife. With the help of two of his sons and a front-end loader, John can have a beef or a hog butchered and hanging in no time at all.

The farm couple and their children, who live nearby, like the farm-raised beef and pork. They also have a small freezer trade and sell quarters and halves of beef and pork to their many friends and relatives. "It's the best," says John proudly. "We know what we're eating."

End of a good thing

For more than 30 years Marie has been looking after some 200 laying hens and has sold eggs locally. The new egg-grading legislation put Marie out of the egg business last year. But this summer she has 100 meat birds in the old hen house which she hopes to sell to make a few dollars.

Marie's a whiz when it comes to plucking and cleaning birds. With help from her daughter-in-law and a few grandchildren, Marie can have all 100 birds cleaned and in freezer bags in three days.

But now John and Marie and thousands of Ontario's small farmers are faced with a new policy regarding the on-farm slaughter of animals and meat birds for the retail meat trade. The Ministry of Agriculture and Food's (Livestock Inspection Branch) new Meat Inspection Act specifically forbids on-farm slaughter of a domestic animal for purposes of human consumption. The act says: "...No personnel shall sell, offer for sale, transport or deliver to any person meat unless the slaughter of the animal took place at a plant that complies with this act and the regulations, or at an establishment."

And new regulations, also under the Meat Inspection Act, will require the approval of the regional veterinarian for any slaughter outside

of scheduled hours. Previously, in emergencies, where an animal was suffering from injuries, plant operators and farmers used to be able to call in a veterinary inspector after hours to make a decision on the safety of the meat and so determine whether the meat was okay for human consumption.

Now slaughter can only proceed when approval from the regional veterinarian is given. That regional veterinarian might be 100 to 200 kilometers away.

Not good for beasts or people

A friend of mine in the Pembroke, Ont., area keeps a buffalo herd on one of his farms. A month ago, one Friday evening, my friend found an injured buffalo near the feed rack. The veterinarian was called to come for an on-farm slaughter but the farmer was told permission had to be given from the regional veterinarian 150 kilometers away.

The permission wasn't granted for the on-farm slaughter so my friend skinned the injured buffalo onto a flat-bed tractor-trailer and brought the animal to the nearby slaughter plant where it was slaughtered under the watchful eye of the local veterinarian.

My friend wonders what farmers are to do when they have their freezer full of meat from the big steer that broke his leg on the ice last winter and now they have another injured animal. The meat can't be sold or given away to friends or relatives if it has been butchered on the farm.

I called the regional veterinarian at his Brighton, Ont., office and asked him for clarification of the rules and some questions. "On-farm slaughter can still take place, providing the meat is for the farmer's own use. If a farmer has an injured animal and wants to sell the meat, his only option is to get it to a slaughter plant alive," said the regional veterinarian.

I wonder how John and Marie are going to get their 100 meat birds to a slaughter plant that will handle poultry?

Who considered farmers to be a bastion of independence?

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes weekly Rural Route columns for local newspapers.

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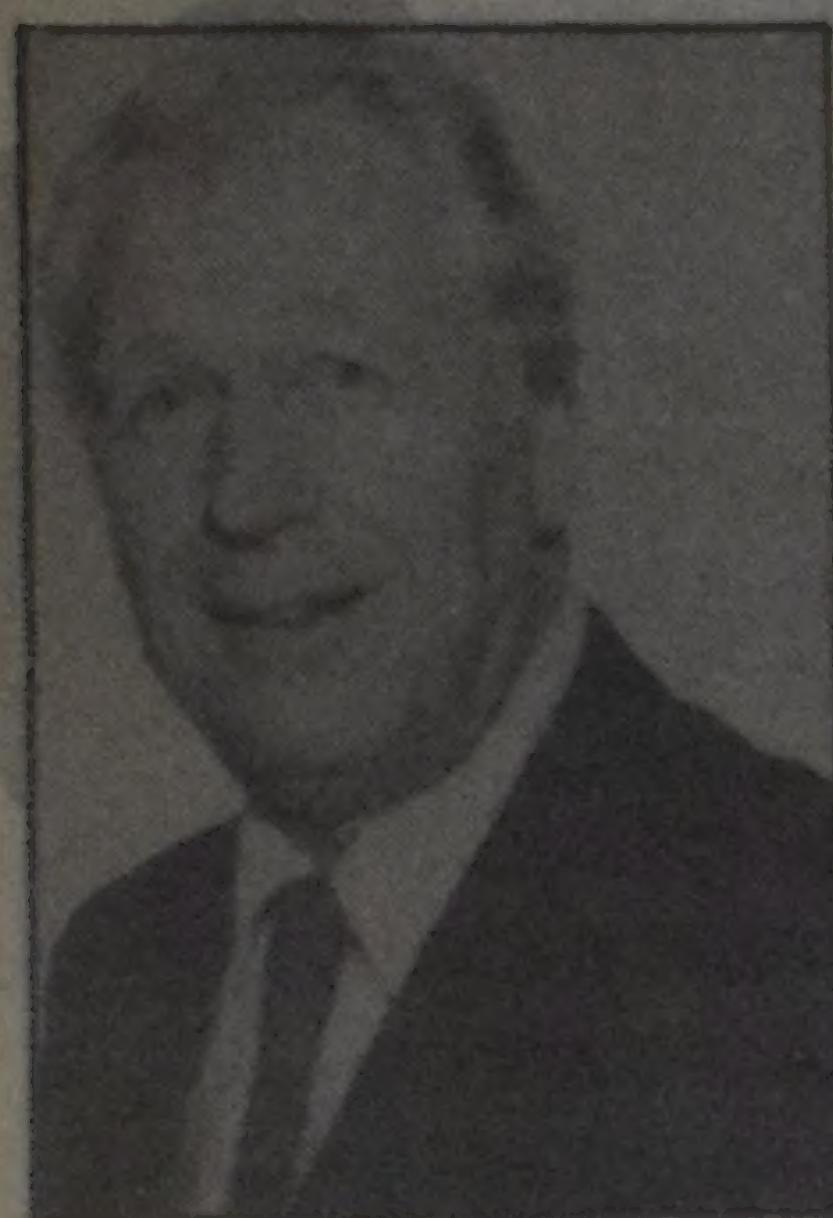
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Pressreview

Carl D. Tuyl



Pressreview

We're getting another round of you know what, and it ain't tapioca pudding, although it is equally sticky. Premier Bourassa joined the frazzled fray, taking the triple-E Senate concept in a double-elson hold, wanting it to die from asphyxiation. Not over my dead body, says Getty. And everybody is unhappy ever after, as if we live in a fable that went awry.

There are four remaining areas of contention: the substance of Meech Lake; veto rights for Quebec; the Senate; and Native self-government. These are not simple issues, but on the other hand they do not present the mystery of perpetual motion either. There must be a solution somewhere.

This macho talk of Monsieur about the federal government going it alone isn't quite accurate. Constitutional change requires the approval of Parliament and seven provinces with at least 50 per cent of the population.

★★★

★★★

Joey Adams of the *New York Post* visited Beverly Hills and said that there, the definition of homelessness applies to a person who doesn't have a pool.

★★★

The federal government announced with glee the arrival of NAFTA after a rather complicated birth. Before it becomes official, NAFTA will have to go through more hoops in Mexico, the U.S. and Canada than a dancing bear does in the circus. The governments involved hope to accomplish that with the co-operation of their legislative bodies by January 1994. The next country to join NAFTA will probably be Chile, where we buy a lot of our fruit.

★★★

The deadline for the Quebec referendum on sovereignty is Oct. 26, and by law, Bourassa must table the question of the referendum no later than Sept. 9, which is just around the corner. There are still a lot of people making money out of this political schmooze: Joe Clark's communications consultant pocketed \$106,620 for six months' work. Others are losing money: Harry Schick, owner of Swiss Vienna Pastry in Pointe-Claire placed the word "Welcome" in 32 languages in his window and got prosecuted under Quebec's language law for his trouble. Tourism Quebec on the other hand is putting out posters with the word "Hello" on it in nine languages and that's kosher because "hello" is bilingual. Hello there!

★★★

The *Winnipeg Sun* reports that the Rev. Caulfield, who got into trouble with the law about adoptions, opted to go to jail instead of doing community service. "Jail is a good place to get rest. I can catch up on my reading and meet a lot of good people," he said. I declare, the Rev. Caulfield is the undisputed champion of gullibility and in for the rudest awakening of his life. I know about jails. You get more rest at the corner of Bloor and Yonge in Toronto.

★★★

And from the classifieds: A "Now is your chance to get your ears pierced and get an extra pair to take home." What people don't do to people!

★★★

Croats, whose recent history includes the deportation of some 60,000 Jews to death camps, are now being dealt the same hand by Serbians who got the ethnic cleansing bug, a phrase that sounds all too familiar. Muslims, too, are on the receiving end of this monstrous scheme.

★★★

Another suffering country is Somalia, where 1.5 million people are in danger of death by starvation. The Canadian Minister of External Affairs has pledged our country's assistance in this miserable situation.

★★★

This is the age of deficits. The United Nations has accounts receivable of \$1.75 billion, \$908 million in unpaid dues and \$844 million in peacekeeping assessments. The U.S. alone owes \$777 million. In case you're worried: Canada is paid up. There is now also money in chess: Spassky and Fischer will have another go at the world championship with \$5 million at stake.

★★★

After 15 years of dirty and deadly civil war, Mozambique's President Chissano and rebel leader Dhlakama embraced each

other, calling each other "dear brothers." The brotherhood came a bit late for the 600,000 people who died in the fighting.

★★★

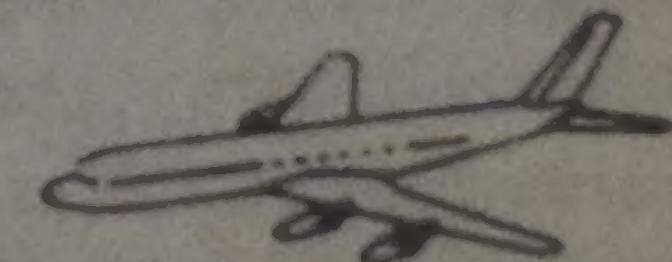
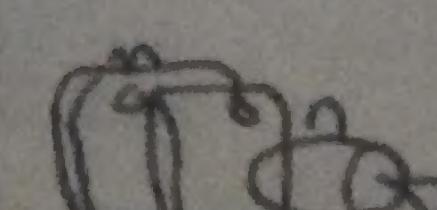
Summer hereabouts has also gone AWOL. Some people blame Mount Pinatubo, but I'll let you in on a secret: the cold summer is caused by killer bees that escaped from Grand Rapids, Mich. And remember: most of our theology was formulated by bachelors in cold monastery cells. You can tell. This is the time when autumn begins to court the summer and soon they will be dancing hand in hand. Enjoy it while you can: it comes with vine-ripened tomatoes, sweet corn and the disappearance of mosquitoes.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Church.

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Mennonite Central Committee volunteer helps plan new town in Labrador

HAPPY VALLEY/GOOSE BAY, Labrador — Mennonite Central Committee (MCC) has a long history of repairing and building houses in Canada, but the agency has never been involved in planning an entire town — until now.

It happened this spring in Labrador when MCC volunteer Jacob Schiere spent two months in the island town of Davis Inlet, an Innu community of 500 people. Residents want to relocate to the mainland where they lived until required to move by the provincial government in 1968.

Schier, an architect from Den Haag, the Netherlands, prepared a report for the community which included not only a proposed layout for the new town, but also recommendations for house construction, water and sewage systems and hydro generation. The report, which would have been prohibitively expensive if done by an independent consultant, will be used by the Innu in negotiations with the provincial government about

the proposed relocation.

Rare rapport

According to Gerhard Pries, who with his wife, Hilda, directs MCC's programs in Labrador, the report was well-received by the community because "it isn't like many other reports done for Labrador's Native people. The typical consultant comes to the situation from Ottawa or St. John's with little cross-cultural understanding, spends only a few days on location, reads previous studies and then writes a report — the end result which favors a European-

Canadian solution to the problem."

By contrast, Pries says, Schiere's previous cross-cultural experience with MCC in Guatemala helped him to develop a rare rapport with the people. "His report was written with and for the people, not to the government," Pries says. The final proposals in the report emphasize dependence on the local environment and the initiative of the community, rather than on outside governmental supports, Pries says.

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A time to stand together as Christians

Ian Dowbiggin, assistant professor of history at the University of Prince Edward Island, sees the end of the 20th century as a time of stress and a time that has lost confidence in the articles of faith that guided previous generations.

In an article in *The Toronto Star* of August 10, he asks, "What, then, will historians say about our age and its preoccupation with disease and dysfunction, its consuming concern about things like guilt, addiction, codependency and victimization?" He compares our time to that of a hundred years ago when, in the West at least, there was a similar collapse of confidence and a preoccupation with the self.

Irreconcilable differences

"Our public life no longer seems to stress integration, community or the value of open debate," he writes. "It stresses instead interest-group confrontation for the sake of confrontation and the partisan celebration of irreconcilable differences."

Thoughts about Yugoslavia, South Africa and the constitutional debate in Canada come to mind at Dowbiggin's mention of confrontation and irreconcilable differences.

Dowbiggin understands why people are preoccupied with themselves in times like these, but, he says, quoting Parisian journalist Max Nordau who documented the cultural malaise of Western society a hundred years ago, "The sanctuary of the ego' offers no real asylum at all." He believes that human beings have to band together to face the challenges. "We, like our ancestors a hundred years ago, are heading uneasily into the next century, a time of both diminishing expectations and growing challenges. Time will tell if we choose to cultivate our own emotional gardens or accept the responsibilities of solving our dire problems with a common will."

When the church feels lost

Most of us probably agree with Dowbiggin as he reflects on the pessimistic outlook of our society and culture and on the need to solve our problems together rather than to retreat into personal gardens of emotions. Wouldn't it be good if the church, as the Body of Christ, could stand as a beacon of hope and light in the midst of that dark situation?

But it seems that the church, too, is afflicted with a certain malaise and a crisis of confidence. Perhaps we are too much people of our time. It seems that we Christians have not escaped the feeling of being lost and uncertain, even though we preach the gospel of salvation and assurance.

When love grows cold

I am reminded of what Dr. Nicholas Wolterstorff, professor of philosophy at Yale University, said a year ago at the third "Serving Christ in the Nineties" Conference in Bolton, Ont. He documented the signs of the crisis in his own Christian Reformed community as follows:

1. We acquired a fixation of right dogma (the virtue of communal belief in good doctrine turned into a vice of individualism that destroys communities),

2. We show almost no pain over the rending of the Body of Christ (Jesus still inhabits this world through the church),

3. Love is going out the window (warfare has become the dominant image),

4. There is an appalling lack of trust in each other (how many times does Howard Van Till have to say that he is a loyal son of the church?),

5. The fruit of the Spirit is missing, especially a trust in God (we act as if the continued existence of the church depended on us),

6. Our worship does not give joyful expression to who we are (we are too judgmental),

7. Our preoccupation with ourselves and our children leaves the crises in society and culture unaddressed (a just society does not even get past the gate unless it looks after the poor).

The remedy is there

Wolterstorff's seventh point drives home the sad reality of a church that allows itself to fall victim to the dominant spirit of the age, the spirit of disintegration. It means we allow ourselves to be diverted from the task of being salt and light in a world that cries out for redemption.

This need not be so. Churches can escape the malaise of their culture without fleeing that culture.

What is needed is that churches maintain a healthy respect for right doctrine, without making an idol of individual understanding of doctrine. There must be a greater surrender to the work of the Spirit in the church. Love must be the dominant motive as we engage in honest discussions. Worship services should be joyful and experimental (read: trust the Spirit) to help us out of the doldrums.

No retreat into self

We must retain a healthy interest in our culture and a deep involvement with our surrounding society. No retreat into fundamentalism (the desire to move all things into the black and white spectrum) or preoccupation with personal salvation alone will do. Churches that are not preaching to the lost, not reaching out to the poor and not discerning and addressing the social and political spirits of our time are just "playing church" — going through the motions.

We must nurture a continued desire to be a salting salt in our world as individuals and groups, at the personal and cultural level.

God is faithful. He is more than willing and able to equip his people to be a beacon of hope in this world as it nears the end of the 20th century. All that is asked of us is that we submit to one another in love and make use of the resources that God gives us in the form of wealth, tradition, leaders and willing workers.

BW

Letters

Let's be grateful for CRC synod's alternative way

I appreciated the depth of feeling displayed in the "Letters" of July 24, 1992. I was somewhat dismayed to read the personal tone of "Questions for a synod delegate" referring to that delegate's deliberations and ultimate decision to vote against ratifying Synod 1990's decision on "women in office" at this time.

My prayer, and perhaps that of many others, for the Lord's blessing on Synod 1992 was in part that synod would truly be a deliberative assembly, free from preconceived agendas and temptation to political manoeuvering on the part of the delegates attending.

Without here taking a side on the issue, indications such as that from the

forementioned letter of changed hearts and minds at Synod 1992 from previously stated positions on this and other issues, are perhaps evidence that the Lord answered that prayer. The Lord was acting powerfully at Synod 1992, in ways surprising for some, perhaps even for the delegates themselves — ways that may take some time yet to process.

Not 'either-or'

Synod 1992's decision on women in office appears to adopt in part some of the tone and analysis contained in the overture of Classis Wisconsin presented in the Agenda for Synod 1992 (pp. 439-

447). It seems clear that the issue, one which we will continue to face, is not simply an "either-or" scenario. The overture states that "... this polarization has led Classis Wisconsin to believe that the CRC must open itself to the Holy Spirit anew and search for a third or alternative way, not a way of compromise, but one of radical obedience to God's Word regardless of tradition-based polities or culture-based pressures...."

In light of the decision that was ultimately taken at Synod 1992, I believe this statement to be a rather prophetic call to action. Now is the time for a thankful appreciation of just how far the Lord in his mighty providence

has actually brought us over the past two years and a sober discernment of the way yet to be defined.

Let us put aside our internece squabbles and hurt feelings, seizing the momentum and getting on with the task at hand. As we go, let us first seek the unity of the Spirit in the bond of peace (Eph. 4: 1-6), loving one another in the Lord, as we pick up the pieces and go forward in radical obedience.

Abraham P. Drost,
Thunder Bay, Ont.

Pride knows no chromosomes

So Bob Wierdsma feels that women (not men) seek ordination to gain the spotlight. Perhaps women should not shine at anything, not even at polishing silverware, lest they be guilty of pride. Need I remind you, Bob, that using

one's gifts, whether of preaching, teaching or cartooning, for the purpose of gaining the spotlight is always sinful pride, for men as well as women?

Ellen Vanderkloet,
Brampton, Ont.

Institute did not get fair shake from weary editor

In your pre-vacation editorial (C.C. July 24, 1992), you noted that at a recent academic conference ICS faculty members Hendrik Hart and James Olthuis had raised questions about the centrality of the "creation order" theme in Reformed thinking. You commented that Hart and Olthuis appear to question "the underlying motif of scripturally-directed learning."

We find this comment to be ambiguous. Does the "underlying motif" refer to the "creation order" theme or to "scripturally-directed learning"?

If you meant that Hart and Olthuis question whether learning needs to be scripturally directed, then you have made a very serious charge.

Scripturally-directed learning is at the heart of the Institute's task.

Commitment to this principle is a precondition for ICS professors. Despite past or current controversy surrounding Hart and Olthuis, we can assure you that both remain committed to doing scholarship in the light of Scripture.

If you meant that Hart and Olthuis question the scriptural motif of creation order, then you are partly right. Both men have suggested that the "creation order" theme needs re-examination and more analysis. But both also believe, as the ICS educational creed affirms, that "the scholar is to give an academic account of the structure of creation" So they recognize that the biblical theme of creation order has special relevance for their work.

Controversy stirred

The June academic conference at ICS to which you referred in your editorial has generated a lot of discussion and considerable controversy. The ICS board of trustees has taken various steps

to address this situation, including a full review of the Institute's philosophical direction and relation to its intellectual inheritance. No doubt this review will include an assessment of the implication of the creation order theme for our scholars today. We regard such reassessment as positive and constructive, and essential to the ongoing vibrancy of academic work done in the light of scripture.

We understand your pre-vacation weariness. When you wield editorial authority, however, your tiredness and frustration can have serious reverberations for others. We don't think ICS got a fair shake in your July comments.

Too bad all of us didn't take a June vacation!

Harry Fernhout,
President
Institute for Christian Studies,
Toronto, Ont.

Response:

I guess my editorial was partly influenced by a letter sent out to a number of people, including myself, under the signatures of the chairperson and secretary of the board of the Institute, Mesrs. Fred Reinders and Homer Samplonius. In it they expressed their concern about James Olthuis' presentation "When is sex 'against nature'?"

In that letter, dated June 22, 1992, I read the following sentences: "Olthuis's contention that there is biblical warrant for maintaining that committed same-sex relations can be seen as a valid response to creation and biblical norms generated strong disagreement. Olthuis presented conclusions which, in the judgment of the board, violated the biblical-philosophical stance of the Institute. The board is deeply concerned

Churches must become proactive in gender equality

I am writing this letter to express my deep dismay at the recent decisions of Synod 1992 of the Christian Reformed Church, which chose not to open all ecclesiastical offices in the church to women.

I am deeply disappointed and disillusioned for the following reasons:

1. This decision marginalizes and denigrates the feelings, hopes and dreams of many women in the CRC.
2. This decision will perpetuate the stereotype among our children that only men are capable of serving in positions of leadership in the CRC.
3. The suggestion that women can teach, "expound" the Word of God, and provide pastoral care only under the supervision of the male elder is insulting and demeaning to women in that it suggests a moral or spiritual superiority in the male gender.

4. All Christians are called to seek justice and fight oppression in this world. Synod's decision with regards to the role of women in ecclesiastical office perpetuates injustice and the oppression of women.

For the above reasons, I would suggest that churches across the denomination take the following steps:

Appreciates 'work of art' in C.C.

I would like to express my appreciation for the June 19, 1992, issue of C.C. Agnes Kramer-Hamstra's "Last Rites" was not just good, it was a work of art. Her imagery made reality crystal clear. Those last paragraphs about working with her dad to appropriately assign anger, guilt and responsibility was an added bonus.

In the last two years both of my parents have gone from the path we travelled together. I knew in those last

times that there was more to do, but I only got short expressions of love and gratitude and that's all right, but what she and her dad were able to do would have made my walk without my own parents a clearer and happier adventure.

And Adrian Peetoom: I'm glad you're still in my world and glad my preacher frequently surprises and inspires me!

Kathryn Posthumus,
Toronto, Ont.

underlying motif of scripturally-directed learning, which has always guided the Institute and set it apart from other graduate institutions, is now in question with senior members Henk Hart and James Olthuis."

I sincerely hope that the Institute will vigorously address this serious threat to the central mission of this important reformational institution many of us love dearly.

Bert Witvoet

Letters/Anecdote

No dirt in C.C., please

Just letting you know that we enjoy getting C.C. It's interesting and informative.

A story in the July 10 issue made me write to you. On page 11 of that issue in a story by Dirk Schouten, dirty words are used which really do *not* have a place at all in a Christian magazine. I am offended by it.

Please keep up the good work.

Hinke Bakelaar,
Blyth, Ont.

We need a new world order under Christ

I agree with Brother Bert Hielema that a drastic change is needed in our attitude to life ("Do not disturb," July 24). Through the communication systems we are bombarded to believe in a good life here on earth. Mailboxes are crammed with advertising proclaiming the message: "Let us live and be happy, tomorrow we will die."

Yet, we have never lived in such a confusing time as today. Within two minutes of news we hear how many sexual assaults and murders have been committed. We want to control pollution, but do we really want to give up the good life? To control pollution would mean less consumption, less work, etc. No doubt we are caught in a situation without a solution.

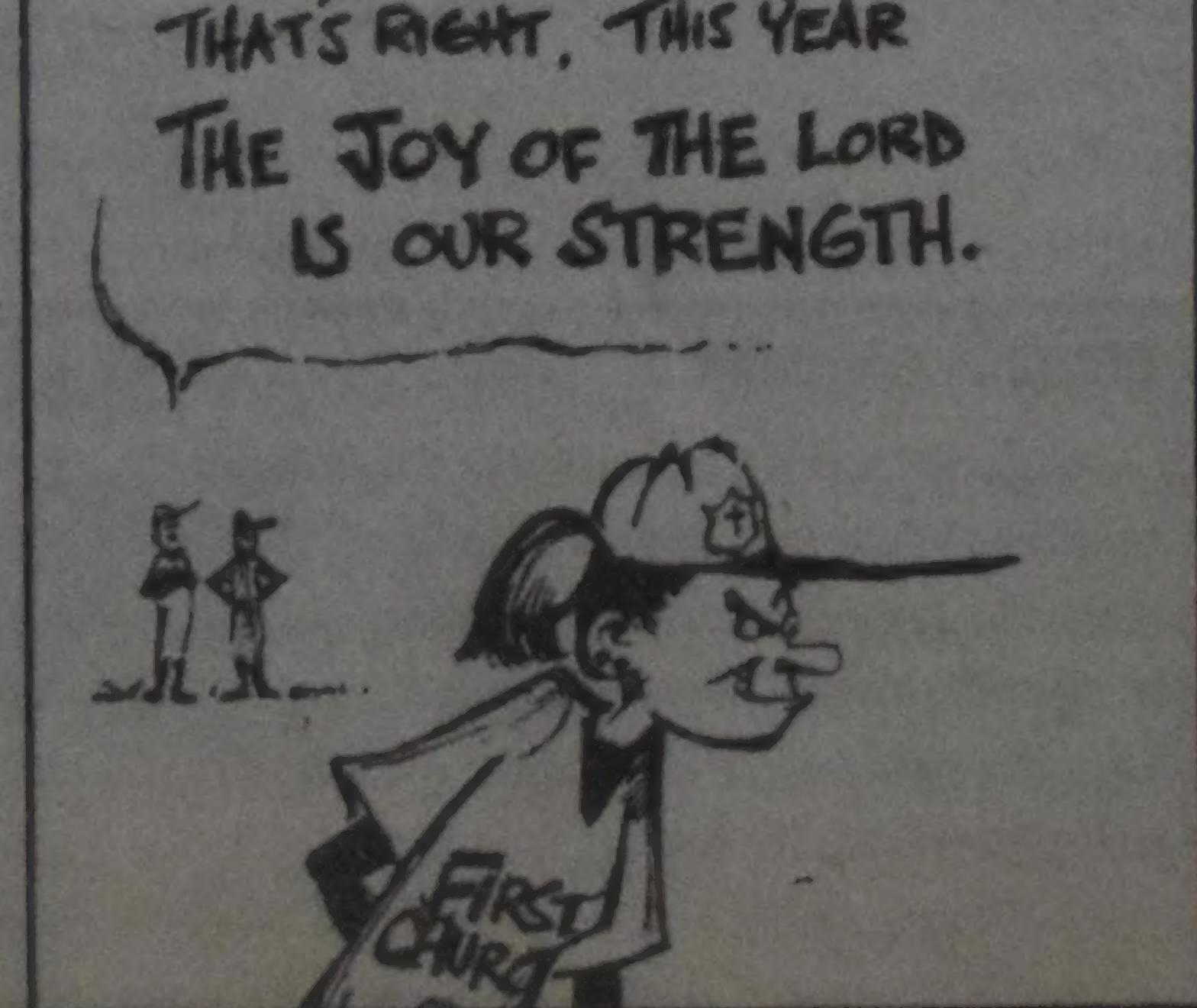
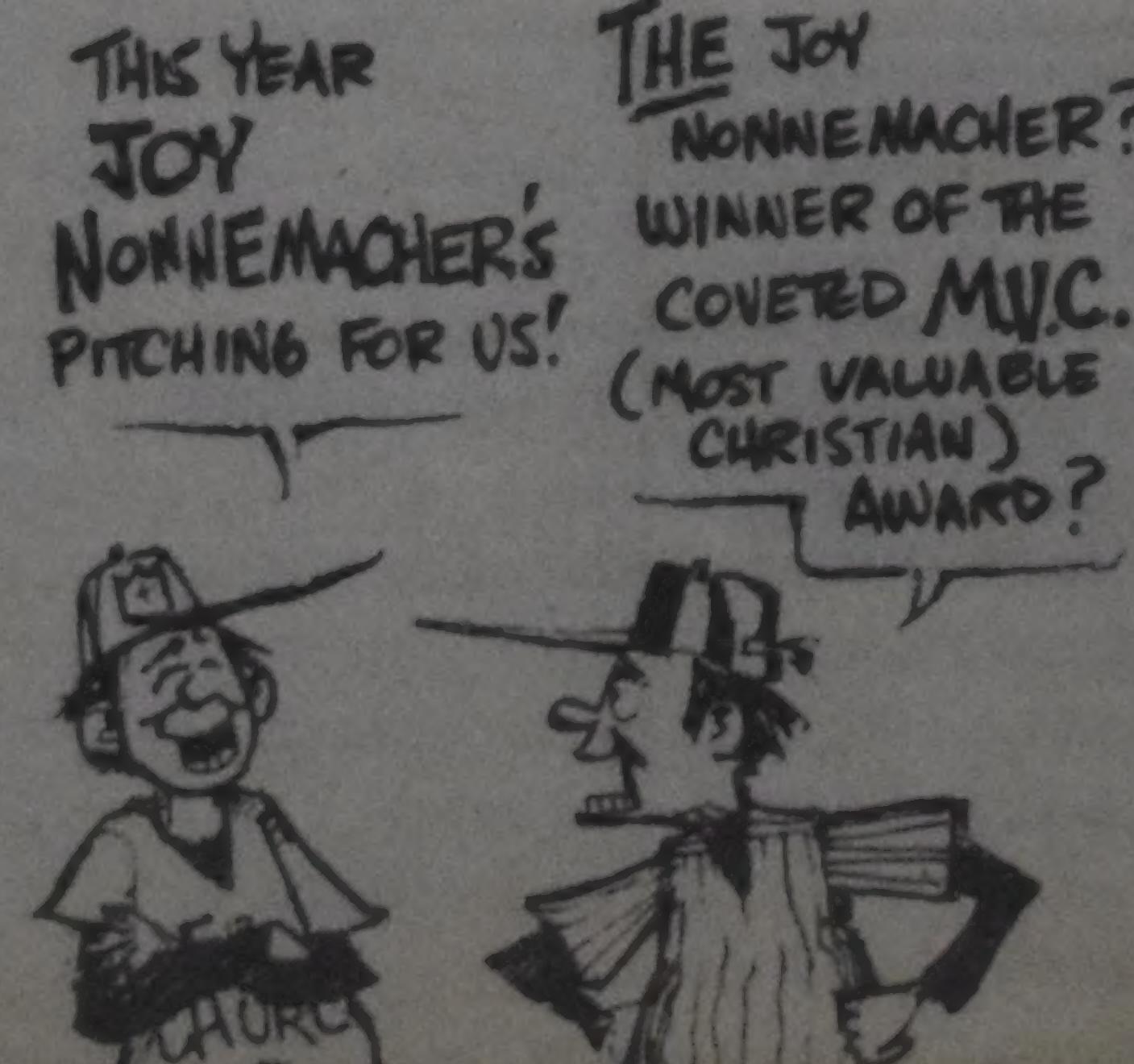
Yes, a drastic change in attitude is needed. But let's not seek it in the New Age ideology or even in environmentalism or in a new world order under man. Let's look for a new world order under Christ our King. Let's heed the command of Christ to go into all the world (and don't forget your own family) and preach the gospel to every creature. He who believes and is baptized will be saved.

Sid Denekamp,
Burlington, Ont.

Because of temporary drought in the flow of letters Peter and Marja do not appear in this issue.

Beyond Belief

YEAH, OUR MEN'S TEAM STINKS, WE ALWAYS STINK, BUT THIS YEAR OUR LADIES' TEAM WON'T BE LAUGHED OFF THE FIELD, THIS YEAR WE MAY EVEN MAKE THE PLAYOFFS.



After Schouten's story, C.C. does need a new name

When I read that C.C. wanted to find another name because the board feels that "C.C. should not be hampered by a name which suggests church connection and theology," we wondered: what is wrong with that?

But after finding words like "shit" and "screw you" in Dirk Schouten's story on page 11 of the July 10 issue, I completely agree with the board. You need a new name!

Words like that do not belong in a paper like C.C., and the title of Dirk's story is very fitting: "Ignorance."

Why does one use words like that? And why doesn't the editor "edit"?

Gertie Wagenaar,
Stoney Creek, Ont.

Note:

Since there are two letters protesting the use of vulgar language in a short story we published (for every letter received there are usually 20 other readers who agree), we have decided to ask Dirk Schouten, who is a budding young writer (perhaps a second Hugh Cook) and who takes his writing very seriously, to explain his use of realistic language.

I'm not, as editor, passing the buck hereby. I assume full responsibility for the decision to publish the story as is and I stand behind Dirk's decision to use realistic language where it is needed. I

draw the line at profanity and provocatively vulgar language. But words which refer to bodily parts, bodily functions and body waste I do not consider inherently antithetical to creation or to salvation, even though they often involve questions of taste and refinement.

Editor

Reply by Dirk Schouten:

A Christian writer of realistic fiction has to commit himself to one essential principle if he hopes to create a piece of literary quality. He has to commit himself to *truth*. In fiction, truth gets to be a relative term: it depends on the story and the characters the writer wishes to create, as well as the story's intended (or unintended) vision. However, the writer is still subordinate to reality, truth as he or she sees it.

The foundational factor (actually, it's a paradox) to truth is that we live in a world which has been touched and is sustained by grace, but is also infected with sin. Therefore, in order to write realistically, the Christian writer should include the *good* and the *bad* (both of these overly general terms) as he or she chronicles life, the human condition. This honesty, I believe, also includes using realistic dialogue and realistic language.

In "Ignorance," the vulgarity the narrator used was not pleasant but it testified to his true character. And I know from 16 years of Christian education that, although not justified, this is language commonly used by our youth. The story certainly didn't glorify that vulgarity, but it included that moment in time for a greater cause — the story's theme.

Ultimately, my use of vulgar language has little to do with my attitude towards vulgarity. Rather, it has to do with my attitude towards art. Art, I'm convinced, should save things from the waste. As author Alice Munro put it, art should pull things — people, moments, events — from the rubbish and hold them up for us to see. Art should show us what our world is — a bowl of wonder and horror — so that we might come to a better understanding of ourselves and our world, perhaps even decide to do something about it.

We can learn from art, and be entertained, provoked to think, or laugh or cry. But the scope and extent of our response is always determined by our willingness to confront *truth*. And that truth has to unearth both the cream and the decay of our existence.

Dirk Schouten,
Grimsby, Ont.

The return of Benjamin Wait

An historical anecdote

John McGowan

Contrary to popular belief not all of the convicts shipped to Australia in the early 1800s were from Britain. A cool September day in 1839 saw *H.M.S. Buffalo* head out from Quebec City on a voyage that would take over five months.

Her cargo included 140 prisoners, all but four of them political prisoners from the rebellions of 1837 and 1838 in what was then called the Canadas. The political battles in Upper Canada had been led by William Lyon Mackenzie, editor, businessman and first mayor of Toronto. Landowner Joseph Louis Papineau had led the rebellion in Quebec then called Lower Canada.

Reform sympathies

These two men escaped to the United States. But many others were arrested and executed. A number of them had their sentences changed to life in a penal colony. Those who sailed in 1839 would

join a small group who had first been shipped to England.

Among them was a man named Benjamin Wait, a Canadian who lived in New York on the Grand River, a settlement about 40 miles west of Niagara. In 1837 he was married, 24 and the father of an infant daughter.

Although living in Tory country, his sympathies were with William Lyon Mackenzie's Reformers. Shortly after the abortive affair at Montgomery's Tavern in December 1837, and Mackenzie's escape, Benjamin Wait left home to join the reform forces in the western part of the province.

A week later he arrived in London but the reformers had scattered. He then headed for Navy Island in the Niagara River but he had to move on when the island was evacuated.

During the Short Hills raid of June 21st, 1838, Wait was captured and imprisoned in Niagara. The leader of the raid, Colonel Morrow, was hanged.

Wait was due to meet the same fate on August 25.

Reform never dies

But his wife Maria travelled 700 miles to Quebec City and back to plea for his life with the governor general, the Earl of Durham. His stay of execution arrived only 30 minutes before the deadline set by the court.

Two more reprieves were granted before he was moved from Niagara to prisons in Kingston, Quebec, Liverpool, Portsmouth and the convict colony of Van Diemen's Land (Tasmania).

Benjamin Wait escaped in December 1842, aboard an American whaling ship. Seven months later he was reunited with his family in Niagara Falls, N.Y.

The following year his letters, written during four years imprisonment for political offences committed in Upper Canada, were published. At the time, most of the characters in his story of arrogant aristocrats and cruel punishments, were alive.

Lord Durham was the exception. After his resignation in 1838 he returned to England where he died in 1840.

Benjamin Wait survived all his enemies and many of his friends. He died at age 82 in 1895. His life is a fitting testimony to his belief in Bacon's "Reform never dies," as well as his courage and deep religious faith.

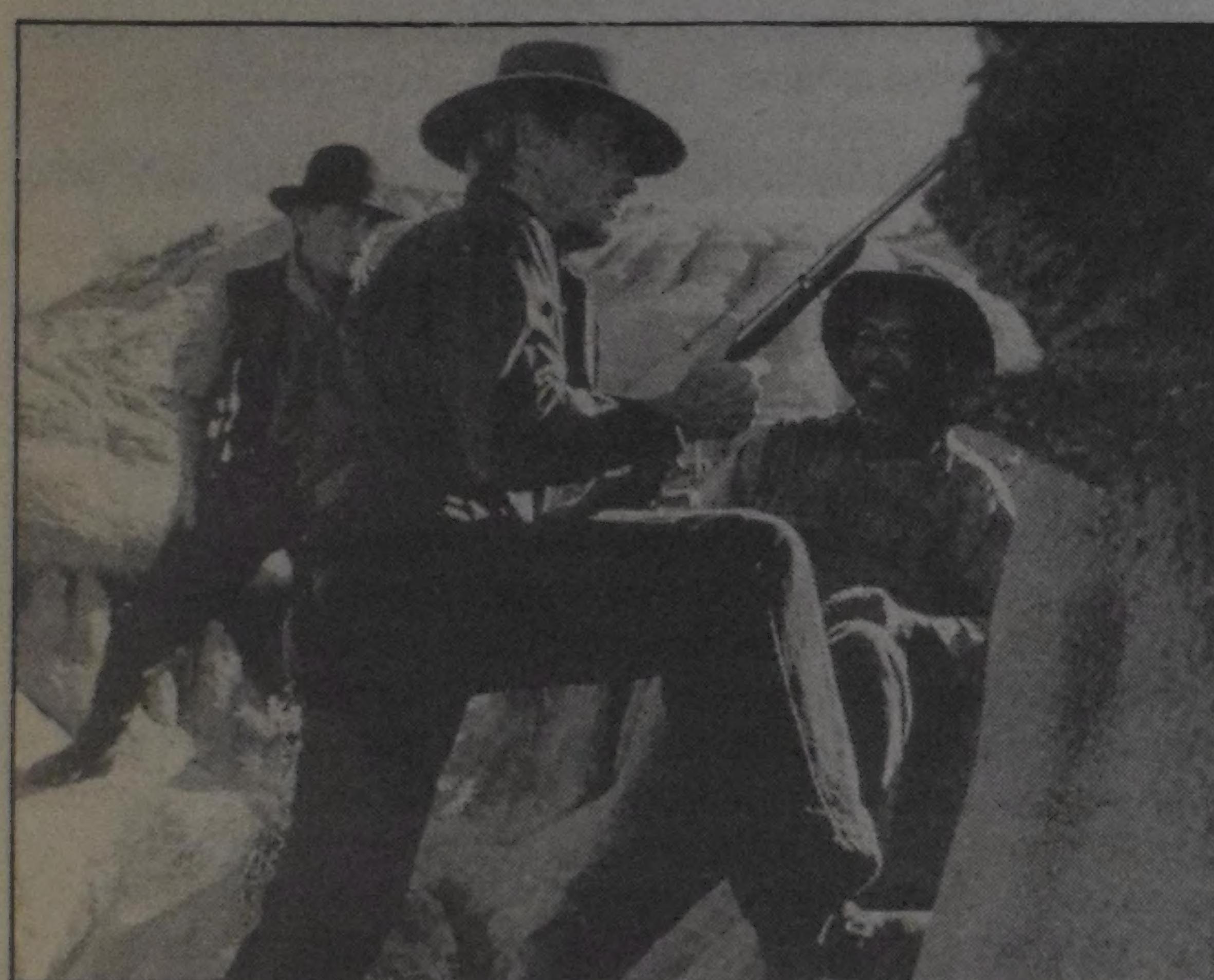
John McGowan is a free lance writer who lives in Scarborough, Ont.

Film/Media

Cinema summaries

Marian Van Til

Unforgiven



Rated R
 Stars Clint Eastwood, Morgan Freeman, Gene Hackman, Richard Harris, Jaimz Woolvett.
 Written by David Webb Peoples.
 Produced and directed by Clint Eastwood.

All his career, Clint Eastwood has been acting in Westerns. He's also known, of course, for his "Dirty Harry" roles. But it's in the Western that he has developed and pushed his own and the genre's limits — from *A Fistful of Dollars* in 1967 to *High Plains Drifter* in 1973 and *Pale Rider* in 1985, to name a few.

This current film, Eastwood admitted recently in an interview, is for him the culmination of Westerns, the kind of film he'd like to do as his last one in the genre. While it contains violence, its message is a long way from the traditional, simplistic good guy/bad guy shoot-outs where violence by the "good guys" is justified.

Unforgiven says, much more realistically: if you live by the sword (gun), you die by the sword, no matter why you're wielding that sword. And that's the message that violent America needs to hear, especially right now, Eastwood says.

That was then ...

It's 1880. Some years earlier, William Munny (played by Eastwood) had been a vicious, conscienceless thief and killer. Then he married a good woman, whose reasons for taking such a man as a husband were a mystery. As a result, Munny reformed, settling down in Kansas on a pig farm to raise two children.

After 11 years of marriage, Munny's wife dies. And he continues to struggle at

farming and raising their children. Then a young would-be gunslinger called the Scofield Kid (Canadian Jaimz Woolvett in his movie debut) comes along and brings up stories of Munny's past, wanting him to brag. But Munny murmurs that he "ain't like that no more."

The Kid tells him about a sizable reward being offered by some prostitutes for retribution against two men who slashed up the face of one of their own. Munny declines to be the Kid's partner — until he reconsidered and convinces himself that his \$500 share would permanently pull his children out of poverty. He then marshals the additional help of his friend and former partner Ned Logan (Morgan Freeman), and the three set off to find and dispatch the men who would treat a woman that way (prostitute though she may be), and to collect the reward.

Who are you, really?

They head to Big Whiskey, Wyoming, the prostitutes' home, near where the slashers are said to be hiding. (The area near Drumheller, Alta., stands in for Wyoming.) There the three men have their first encounter with Little Bill Daggett (Gene Hackman), the local lawman who makes any and all surrender their guns when they enter town. And there the viewer begins to see the complexity of these characters. Their moral justification was ambiguous to begin with and becomes ever more obscure.

Consider: these are prostitutes wanting the justice they were refused by Little Bill. Does that matter, or don't they deserve justice because of their "low character"? (And what about the character of the men who frequent them?) Little Bill had adjudicated the matter by

Second voice-care conference opened August 26

(Canadian Scene) — Calgary soprano and voice coach Katherine Ardo believes that people who use their voices professionally should take more care of them. That's why, a few years ago, she became the driving force behind the Canadian Voice Care Foundation.

On August 26, the foundation's second "Care of the Professional Voice Conference" opened in Banff, Alta. It attracted nearly 500 singers, actors, broadcasters, lawyers, salespeople, auctioneers and even politicians.

The foundation's first conference held at Red Deer, Alta., in 1990 attracted 400 participants from all over North America and from

countries as far away as Saudi Arabia. Speakers from the fields of medicine and the performing arts attended this year's gathering. They included: Dr. Arnold E. Aronson, head of speech pathology at the famed Mayo Clinic in Rochester Minnesota; Bruce Pullan, music director of Vancouver's Bach Choir; and Professor Patsy Rodenburg, head of voice coaching at Great Britain's Royal National Theatre.

The Canadian Voice Care Foundation was instrumental in helping create, at the University of Calgary, a group called the Vocal Acoustical Arts Research Group. This organization recently opened a voice clinic in Calgary where throat specialists are able to

observe a performer's vocal chords in action.

But Katherine Ardo is not resting on her laurels. She wants to create a comprehensive medicine centre in Calgary. "My vision is for the centre to have its own building," Ardo told an interviewer. "It would not be just for singers, but also for dancers, violinists, pianists, even visual artists like painters and sculptors."

Why build it in Calgary? Ardo says the existing clinic has generated considerable momentum and in Calgary it would be easier for artistic celebrities to maintain their privacy.

Less acid in lakes

(Canadian Scene) — According to Environment Canada, an eight-year study on the effect of acid rain on lakes in two Atlantic Canadian provinces has revealed an improvement in the water

quality of the lakes studied. The improvement in the pH level of the lakes, which is the measure of acidity, can be attributed to the decrease in the amount of acid rain that has fallen in Nova Scotia and

Newfoundland. A reduction in industrial emissions from the United States and elsewhere in Canada has led to decreases in the amount of acid rain falling in this region.

Citizens guard an endangered bird

(Canadian Scene) — Bird lovers in Nova Scotia and Prince Edward Island have flocked to become part of a unique program that has been implemented to help protect an endangered species. The Piping

Plover Guardianship Program has an active group of interested volunteers. They keep an up-to-date count of the number of breeding piping plovers and their young, observe and report deliberate

harassment of the endangered birds to enforcement officers and erect and maintain signs and cordons used to protect the birds' breeding areas.

Canada's concerns about literacy reflected in international award

(Canadian Scene) — Catherine Stercq of Brussels, Belgium, recently received the \$10,000 International Award for Research in Literacy. The

fact that two of the three sponsors of this international award were Canadian organizations reflects Canada's concerns about

illiteracy and its consequences, says a release from the Department of Multiculturalism and Citizenship, one of the sponsors. The other two sponsors were Canada Post Corporation and the Unesco Institute for Education (a United Nations body).

Catherine Stercq's winning essay (among 30 entrants) emphasized the high cost of illiteracy. According to an international jury, the essay provided new insights into the relationship between literacy and the world of work. It will be published in English, French and Spanish and distributed throughout the world.

telling the slashers they are to give the hotel proprietor — the pimp — seven horses the following spring; the women were understandably outraged and that's when they put out word offering a reward for the criminals' deaths.

Consider too: Daggett insists on no guns in his town but he delights in beating up those who won't comply. And the Scofield Kid seems rather weaselly; what he'll do next and why always remains something of a question. Then there's the younger slasher, a boy, really, who repents and tries to offer his best horse to the woman he helped disfigure. But his contrition isn't accepted and he must still pay for his sin.

And then there's Munny himself. Has he really changed, or will his former violent self

erupt sooner or later? Is his incentive on this trip really the reward money and a better life for his children and himself, or is he following some incessant internal demon which will destroy him and those around him?

One thing is sure about *Unforgiven*, it doesn't naively propound the pervasive societal thought that humankind is basically good. Original sin is a looming force (obvious, too, in Eastwood's film, *Bird*, about jazz great Charlie Parker). But that view — here, at least — is also short on grace. This story is a powerful, visually stunning picture of how skewed our lives become when we remain *unforgiven* — by ourselves, by others, and ultimately by God.

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Church

Marian Van Til, page editor

South African Lutherans return to confrontational style

BOIPATONG, South Africa (EP) — Bishop Solomon Serote of the Evangelical Lutheran Church in South Africa said the church has to return to a style of confrontation until the violence in South Africa is stopped and the people can elect their own leaders.

More than 50,000 people sang liberation songs and Christian hymns as the bodies of 38 of the victims of the

Boipatong massacre were laid to rest, according to a release from Southern Africa Church News. One hymn that was sung over and over was the lament "Sen sen ni ma" ("What have we done?").

With the sorrow was a deep sense of anger because "we believe that the de Klerk government has a double agenda," Serote said. "Whilst we are being invited to participate in negotiations the

government has let loose hell upon the people to disrupt the liberation forces, to disrupt black advancement and unity, to undermine black aspirations."

He added, "No white structure in South Africa knows anything about democracy. They just use cheap talk about it." Serote pleaded with Christians overseas to "stand with us in prayer and solidarity at this

time."

Serote underscored the demands of the South African Council of Churches made at the funeral: that those responsible for the killings at Boipatong be brought to justice; that international experts be invited to monitor the violence; that the security forces be brought under multi-party control; and that there be a speedy convening of an elected constituent assembly to

democratically write and approve a new constitution.

The Lutheran bishop was stopped and searched at a police roadblock as he was leaving the funeral. "I could not understand it, having my body searched, shifting my cross this way, shifting my stole that way," he said. "It was sickening, and I realize we still have a very long way to go."

Scholars debate Messiah figure of Dead Sea Scrolls

OXFORD, England (EP) — Since last fall's publishing of the complete photographic records of the Dead Sea Scrolls, scholars have been flocking to study fragments long under the control of the Israeli Antiquities Authority.

In the 45 years since the scrolls' discovery, the official editors had published all of the scrolls' full-length manuscripts. But some 600 documents remained beyond the reach of all but a few researchers until the Huntington Library in San Marino, Calif., published its records of the scrolls last year.

While some scholars have accused newcomers of rushing into print with unfounded conclusions, others say the widespread availability of the scrolls is the best way to push the interpretation of the scrolls forward.

In November of last year, Robert Eisenman, chairperson of religious studies at California State University, Long Beach, and Michael Wise, a University of Chicago professor of Aramaic,

announced they had found text referring to an executed Messiah-like figure.

The interpretation caused a stir among scholars because, if correct, it would show that the concept of a Messiah who would die was in existence sometime between 200 B.C. and A.D. 68. The traditional feeling has been that Judaism saw the Messiah as a triumphant leader, and that the executed Messiah arose only with Christianity.

How to interpret?

A group of scholars who met at a seminar at Oxford University, however, disputes the interpretation of Eisenman and Wise. In an article published in the July-August issue of *Biblical Archaeology Review*, the English scholars say the text refers to a leader who would judge and kill the enemies of Israel, not be killed himself.

While Wise and Eisenman translate the passage "and they put to death the leader of the community," the English scholars believe the correct

translation is "the Prince of the Congregation ... will kill him." Geza Vermes, who convened the seminar, wrote that a Hebrew word in the passage could be interpreted to mean either the execution of the Messiah or that the Messiah did the killing. The scholars at the seminar said the context of the fragment supports the latter interpretation.

Norman Golb, professor of

Jewish history at the University of Chicago, said it was too early to draw any conclusions, especially since Wise was not at the seminar to defend his interpretation.

Regardless of the interpretation, some scholars say there is no need for alarm on the part of Christians. In a *New York Times* article in April, Lawrence Schiffman of New York University pointed

out that most Christian and Jewish scholars already recognize the close ties between Judaism and Christianity. James VanderKam of Notre Dame University added that the scrolls had long ago made it clear that "the early church grew upon Jewish soil to a far greater extent than previously supposed."

Mexico ratifies new religion law

MEXICO CITY, Mexico (EP) — Mexico's new law on Religious Associations and Public Worship took effect July 16, making all religious groups equal under the law.

Evangelicals hope the new Constitutional amendment will end discrimination against non-Catholics in this predominantly Roman Catholic country. Article 2 of the law says an individual "cannot be the object of discrimination, hostility or coercion because of his religious beliefs nor be

obligated to declare regarding those beliefs."

The Roman Catholic Church had asked the government for special privileges, but the request was rejected.

Under the new law, religious groups will be free to organize freely, designate their own ministers and sponsor non-profit institutions that provide assistance, education and health services.

The law also allows religious groups to own property, although they are limited to print media for mass

communication. Only with prior approval can groups broadcast religious programs on radio.

Worship services "ordinarily" should be held in church buildings, the law says. Groups must notify the government two weeks in advance if they wish to hold activities outside the church building. No political meetings may be held in churches.

While the law may seem restrictive to Canadian and American Christians, Mexican evangelicals see it as an improvement over previous Mexican law.

Christianity 'fashionable' in Ghana

ACCRA, Ghana (EP) — Christian leaders in Ghana are concerned that Christianity may be becoming too fashionable, according to World Evangelical Fellowship. "It has become fashionable to be a Christian," said Richard Crabbe, general manager of Africa Christian Press. Churches are packed on Sundays, Christian magazines sell well and Gospel music is very popular and often can be heard in public places. While Christian leaders are happy about the enthusiasm for Christian media products and activities, they are concerned that the faith may become a matter of fashion without commitment. "You cannot be sure how genuine it is," Crabbe said.

Coffee Break Story Hour



Coffee Break/Story Hour is an outreach ministry of Christian Reformed Home Missions

For registration or more information call the coordinator listed.

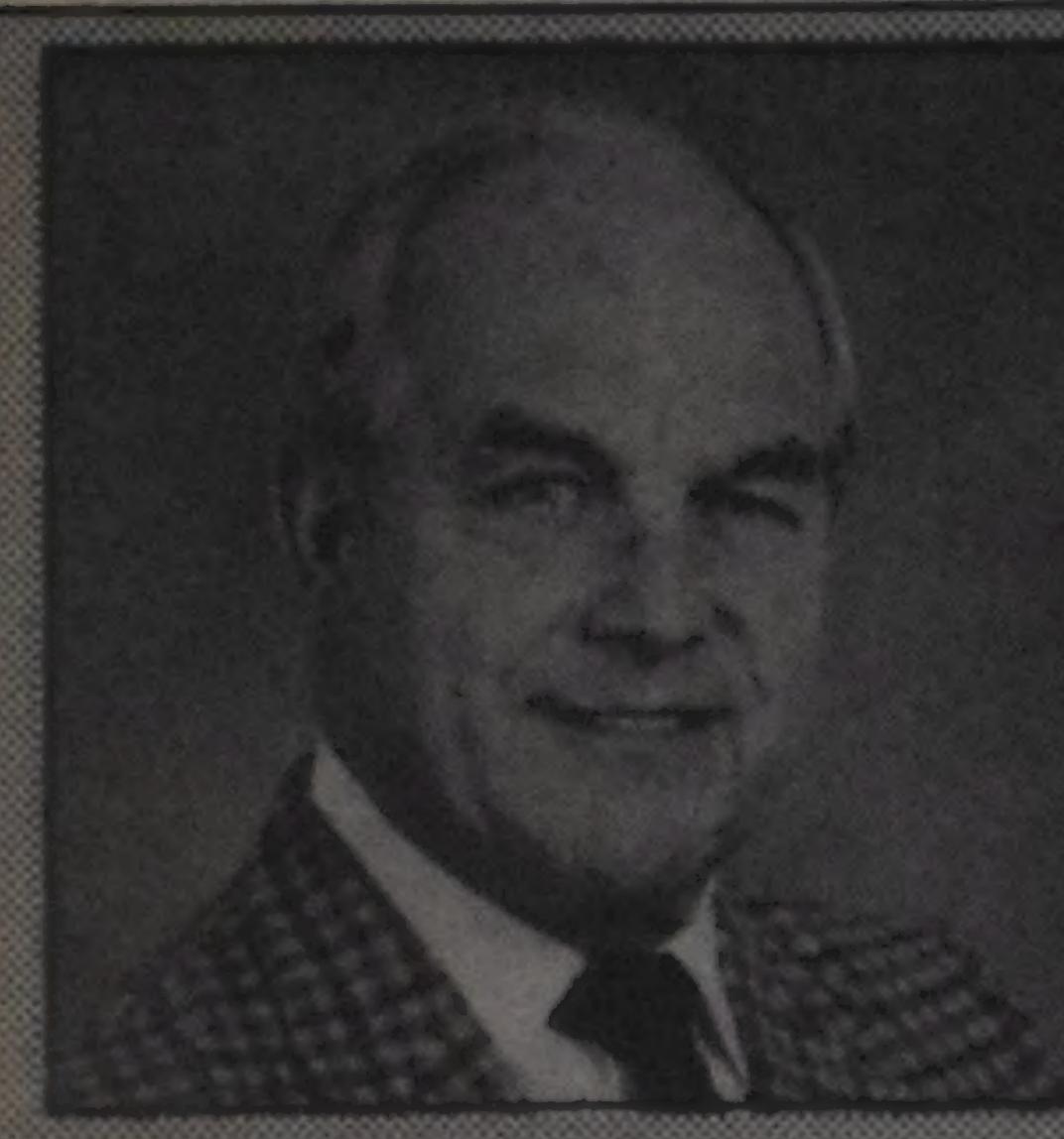
FALL 1992 WORKSHOPS

Date	Location	Coordinator	Phone	Type Workshop
9/16-18	Zion CRC, Oshawa, ON	Ann Dekker	416-579-9636	BAS, WTC, SH
9/17	CRC, New Westminster, BC	Elly Hageman	604-524-6984	BAS
9/18-19	Kingston, ON	Sylvia Bouma	613-549-6716	SH, BAS
10/1	Christ Community, Nanaimo, BC	Susan Lymberry	604-758-7339	BAS, SH
10/2-3	Ottawa, ON	Mary Ann Geertsema	613-839-3277	BAS, SH, WTC
10/2-3	CRC, Port Alberni, BC	Rita VandenBerg	604-723-1791	Prayer
10/8	First CRC, Langley, BC	Leslie Koole	604-534-9724	SH
10/15	Blyth, ON	Joanne Van Amesford	519-523-4202	BAS, SH
10/22	Richmond CRC, BC	Bernice Kingma	604-275-1399	WTC
10/23	1st CRC, Kitchener, ON	Ina Dykstra	519-742-8279	SH
10/24	1st CRC, Kitchener, ON	Joyce Damsma	519-743-5109	WTC
10/29	St. Albert CRC, AB	Joanne Buisman	403-458-8127	WTC
10/30	Edmonton, AB	Joanne Van Beek	403-986-1368	SH
10/31	Edmonton, AB	Joanne Van Beek	403-986-1368	BAS
11/6-7	Duncan CRC, BC	Tara VanSteenbergen	604-743-7335	Prayer
11/19/20	Grace CRC, Toronto, ON	Wendy Meininger-Dyk	416-837-0538	BAS, SH

*BAS=Basic, DD=Directors Day, SH=Story Hour, WTC=Winning to Christ,

Inspirational Rallies

9/16	Listowel, ON	Betty Hordyk	519-845-3786
9/18-19	Northern BC, Prince George Ness Lake Bible Camp	Martha Van Egmond	604-563-3546
9/24	Trinity CRC, Abbotsford, BC	Jean Dykshoorn	604-853-5555



CANADIAN CHURCH SCENE

Jacob Kuntz

Deliberative assemblies?

Classes and synods are called "deliberative assemblies." The members are supposed to discuss and deliberate together, to listen carefully to each others' arguments and then come to a decision under the leadership of the Holy Spirit, after serious deliberation.

In reality it does not always go that way. Party politics can take over; delegates come to these meetings with preconceived ideas, determined to fight for their views and their group. Apparently also in the United Church that danger is very real. We read on the front page of the July issue of *The Observer*:

"It would seem that we are slowly leaving behind the free, honest, creative debates of the past and moving into the realm of party politics. We are beginning to shift from a system in which individual members make personal decisions based on facts presented to them and we are developing the kind of gatherings in which blocks of people vote with one another because they are supporting some particular party line."

"Until recently the United Church had largely escaped this kind of mindless block-voting with our practice that those attending meetings study the issues and decide what is best only after sincere, thoughtful deliberation."

"But now this tradition of listening and debating and voting as individuals is being challenged by numerous groups within the church. Covenant communities and support delegations and special interest caucuses on all sides solicit people to join their organization and vote together."

"Then our common struggle to know the word of Christ is turned into a 'them - us' debate. The political success of the group to which one belongs becomes more important than the health of the whole community. And the satisfaction of getting one's point accepted becomes more central than seeking the well-being of the entire body."

"We must always guard against the mentality which sees me and my friends in some way united against you and yours. A valid Christian decision is reached only when the majorities and the minorities, the strong and the weak, the radicals and the conservatives have all been heard and in some way affirmed. We must remember that none of us as individuals knows everything, and no particular group within the church holds total Truth. There is always something new to learn. The Spirit still blows where it wills."

New ultrasound technology best weapon against abortion

WEST BLOOMFIELD, Mich. (EP) — Ultrasonographer Shari Richard of Sound Wave Images says, "90 per cent of the women considering abortion change their minds after seeing the ultrasound display."

During her recent legislative testimony on the "Freedom of Choice" act the U.S. Congress is considering, Rep. Don Edwards (D-Calif.) refused to allow Richard to present the ultrasound clips from her video, "Ultrasound: A Window on the Womb." The high-resolution images depict active, fully formed fetuses as early as eight to 12 weeks from conception. One Senator remarked, "Never in my ten years on this subcommittee has there been an attempt to try to tell a

witness how to present their testimony."

California representative Robert Dornan has teamed up with Shari Richard to distribute the video to each member of Congress.

If passed the "Freedom of Choice Act" (FOCA) will make abortion available for any reason during the entire nine months of pregnancy. The FOCA will reverse all pro-life statutes. It will remove all parental involvement laws and those prohibiting the use of tax dollars for abortion. Finally, if passed, the bill will also allow for sex selection abortions. "Most people don't realize how radical this bill is," Richard said. "If this ever goes through, everything we fought for over the last 20 years would

Christianity and politics

Recently the editor of the *Free Methodist Herald* was criticized for the fact that he, editorially, had deplored the election of an NDP government in Ontario. Readers advised that the magazine should stick to "religious matters" and leave politics alone. This was the response of the editor in the July/August '92 issue:

"That advice has been, and will continue to be, minded. However, on various moral and social issues, the NDP in Ontario may be considered at the vanguard of politicians of every stripe and constituency. And we believe that all parties are eminently worthy of criticism by a Christian newspaper."

"Consider: The NDP in Ontario responded to the bombing of the Morgentaler abortion clinic in Toronto by committing funds to beef up abortion clinics throughout the province. And helped the good doctor reschedule, at other clinics, the 20 or so abortions he performs per day. How kind!"

"Across this country individual politicians of all parties support 'a woman's right to choose,' able to take this stand because unborn children cannot choose and too many of us choose not to notice the carnage that goes on day in and day out."

"Whether the subject be Sunday shopping, gambling casinos, abortion clinics, divorce legislation, rulings on private schooling, or a CRTC decision that bans critical comments on homosexuality over the radio and on TV, politicians in every party are taking this country down a road to a distinctly non-Christian society."

"They simply are not listening to Christians and many conservative-minded people in this country. But that is partly because not enough Christians are saying anything to them in the first place!"

"We are not advocating a religious state, but rather a society that remains tied to its Judeo-Christian moorings. But for this to happen, we are going to have to speak up. For many of us, Christianity and politics don't mix. We believe they should start mixing — real soon."

Jacob Kuntz is a retired Christian Reformed pastor, living in Brampton, Ont.

Christian unity triumphs over ethnic hostility



BUDAPEST, Hungary (BGEA) — In a sign of unity, delegates from the former Yugoslav states of Slovenia, Croatia and Macedonia — invited by delegates from Serbia — join to sing, "We are one in God, let the whole world know that Jesus Christ saves."

All were participants in an August 4 training conference in Budapest in preparation for Evangelist Billy Graham's "Mission World" satellite extension throughout Europe. "Mission World" will be presented from Essen, Germany, March 17-21, 1993, to more than 1,000 locations in over 40 languages.

be down the tubes."

She believes that ultrasound technology can make a significant difference in helping to defeat the bill. "Those who oppose unrestricted abortion must speak up now," Richard said. "We must educate members of Congress about this bill which is far more serious than *Roe v. Wade*." Commenting on Richard's testimony and video, Senator Orrin Hatch (R, Utah) said, "this is the most powerful evidence brought before the government to date."

Moving embryo 'distressing'

Ultrasound is the tool

abortionists fear most, according to Richard. She cites an article in *Ob. Gyn. News* warning of the psychological impact of sonography in abortion. "Seeing a blown up, moving image of the embryo she is carrying can be distressing to a woman who is about to undergo an abortion... the screen should be turned away from the patient," the report said.

At a National Abortion Action League (NARAL) annual convention, workshop leader Harrison Hichman said, "Probably nothing has been as damaging to our cause as the technological advances that show pictures of the fetus."

The technologies of ultrasound, fetoscopy and hysteroscopy have opened unprecedented windows on the womb. As far back as 1982, Planned Parenthood executive Alfred Moran said, "When we begin seeing the fetus as a patient, it tends to personalize it." According to Richard, "Technological advances made in ultrasound imaging equipment and techniques mean the fetus has reached patient status."

Richard is encouraging Americans who support pro-life issues to encourage their representatives to view the video and vote no.

Features

Eleanor Mills

The invitation came on a sheet of yellow paper, eight-and-a-half by eleven-inch, dull, school-bus yellow. The black letters, with occasional red embellishment, declared that this field trip to a local shoe factory would provide my students with a valuable "learning experience," plus, amazingly, a free pair of shoes for each student. "Free shoes are available at the field trip site in the most frequently worn Grade 3 sizes! Atypical feet will be measured and shoes will be specially made for them."

"I wonder what kind of shoes these will be?" I remarked sarcastically to Joy, my colleague from the other Grade 3 class. "Must be made of cardboard or recycled plastic."

"It says here, 'Genuine leather uppers, leather soles, fine leather linings.'"

"Is that cow hide or naugahyde?" I laughed.

"Well, let's find out." She held up the invitation. "There's a preview session for teachers."

A few days later we joined a group of other Grade 3 teachers at a small factory in the industrial section of town. We walked through a sparse reception area, past a dark-haired secretary seated at an elderly Underwood typewriter.

The factory itself was really just a large room divided into three areas: for cutting, for stitching and for shipping. The shoes were constructed so much by hand that the factory was more like a shop than an assembly line. A woman was cutting with a sharp knife around a template of a shoe sole placed on a thick piece of leather. Seamstresses were stitching a reinforcing toe piece on the uppers with clattery foot-pedaled sewing machines. Soles were hand-stitched to inverted uppers, receiving shape on a metal foot last. In the shipping room, rows of gleaming brown leather shoes were receiving one last buffing with a soft rag before being packed into boxes.

"These look like they'd fit most of the kids in my class," said Joy. "I wonder if they only make children's shoes?"

"There's something fishy going on here," I mused. "Why would a small operation like this give away hundreds of dollars' worth of kids' shoes? Let's see if we can find out what's going on."

We slipped away from the group of touring teachers and out the back door of the factory. A dapper little man with a clipboard was checking a shipment of crates being unloaded from a truck. I didn't recognize the words on the crates. I should learn to read French just so I can read all sides of boxes, I thought.

"Good day, ladies. You have lost your way from the other teachers, no? This way, please."

He sternly steered us back into the building.

The others were already exiting through the lobby. I stopped briefly to examine some small trophies displayed on a shelf next to the receptionist. For what? I wondered. The words, "Pedro Verde," were inscribed on each trophy. "Someone's a champion," I remarked.

"Mr. Verde, before we come to Canada," laughed the receptionist, "he play chess all the time. He like the strategy, he say."

As we headed towards Joy's car, I wondered aloud, "Who's this Mr. Verde that he gets to display his chess trophies in a shoe factory?"

"Maybe he's the planner of strategy for this establishment," she replied.

"Planner of strategy!" Not too successful, I guess. They can't even afford a computer. And what kind of strategy gives away hundreds of dollars' worth of shoes?" I kept trying to solve the puzzle as Joy steered her car out of the parking lot. "I wish I could read French. What did it say on those crates the proprietor was counting?"

"That wasn't French," said Joy. "Maybe Spanish. And we're just assuming that was the proprietor. Let's see, do we know the boss's name?"

"I think the invitation was signed." I rummaged in my purse for the folded yellow paper.

"There it is. 'Mr. Peter Green, proprietor.' Hey, wait a minute. Verde ... Green. I think *verde* is the Spanish word for green. I've seen it in the southern U.S. when we travelled there. Plant names, place names...."

"Well, that makes sense," said Joy, "Pedro Verde comes to Canada and changes his name to Peter Green. That doesn't solve anything. He's not trying to hide it. Those trophies are proudly and openly displayed."

I thought about what we had seen and heard in the factory. "Both the receptionist and the boss had a kind of Spanish accent. I wonder where they came from. Let's go back," I pleaded. "Maybe there's a clue on those crates."

Joy glanced at me doubtfully. "Well, I don't know if I really care enough about the 'why' of the free shoes to risk trespassing."

"Just drive into the parking lot and past the back of the building. You don't have to stop the car. I'll take a good look while you drive by."

"Oh, all right." She reluctantly drove around the block and back into the driveway of Acme Leather Shoes, Peter Green, proprietor.

I peered at the crates still stacked beside the back door of the shop. I didn't see any recognizable words until she had driven past the crates, turned around, and was heading back towards the driveway.

The mystery of the free shoes



"Mexico. He's importing leather from Mexico." I felt like a detective now.

"Well, that's no crime, either. Easy, too, under the new trade agreement."

"And maybe cheap," I remarked. "Remember the news about herds of diseased beef cattle that had to be destroyed? I guess the hides would still be usable."

"OK," she said, becoming interested at last, "maybe he's producing them more cheaply than we thought. But he's still paying for labour. It's an expensive trinket to take away from a field trip."

"I wonder if he's smuggling something in those crates," I mused, "importing something besides leather."

"I think you've been reading too many detective stories," she accused. "You can't just accuse someone of committing a crime without any evidence. You can't even ask the police to investigate a crime without evidence that one has happened. Besides, since you're the observant one, have you noticed what establishment is located right next door to Pedro's shop?"

"No, what?"

"The police station. And their dog run is right beside the loading platform. If there were any sort of contraband coming in with that leather, I think it would be discovered."

"Well, I still think this is extremely strange," I protested. "I'm going to think hard about

shoes for a few days. Maybe I can figure out something."

The next day at school I

studied the feet of my students in Grade 3. They were wearing a variety of shoes in many colours. A few girls had black or white leather shoes, some were wearing brightly coloured plastic sandals.

Most had canvas sneakers, some white, some black, others bright pink or multi-coloured. There were slip-on styles, low- and high-top laced shoes, velcro fasteners and buckles. Later in the day I examined a class of Grade 6 students walking down the hall to the library. Their feet

were so similar they might have been adhering to a uniform dress code. All except two students wore high-top, white athletic shoes, boys as well as girls. The exceptions were low white athletic shoes.

At lunch time I talked again with my friend Joy. "You're lucky," I said. "Your David will get a free pair of shoes. Will he wear them?"

"Of course, he will," she said indignantly. "A child in Grade 3 doesn't have enough authority over his wardrobe to let a perfectly good pair of shoes lie in the closet. Besides, everyone else in the class will be wearing brown leather shoes, too. Most mothers will feel the same way I do."

"That's it!" I exclaimed. "You've just given me the answer to the mystery of the free shoes. Why is Mr. Green giving away shoes? It's a simple

advertising promotion ... free samples, like the little boxes of laundry soap left hanging on your door knob, hoping you'll change brands. Mr. Green is hoping to create a trend. He's pretty smart; good at 'strategy,' I guess. Feet are rather small at Grade 3. Mothers still influence what kids wear. Would Steven and his friends in Grade 6 wear shoes like that?"

"Not too likely," she said. "The older they get, the more uniform the dress. It's not even enough to have the right style shoes, they have to wear the right brand name."

A few days later, as my students were being measured for their shiny brown oxfords in Mr. Green's shop, I asked the little man directly, "Why are you giving away shoes, Mr. Green?"

"It is the strategy," he replied. "These are the best shoes. But the style, it is no popular."

I wondered if these kids would become so fond of the comfort of real leather they'd insist on wearing them even when they got to Grade 7.

I almost hope Pedro Verde, alias Peter Green, succeeds, I laughed to myself. What gall the man has, to think his little shoe shop can change the footwear habits of all the town's youth.

Eleanor Mills is a teacher at the Christian School in Abbotsford, B.C.

If I were the Pope

In the confusion we sometimes experience in our churches we may have exclaimed at times: "If I were the Pope I would legislate a moratorium on discussing the ordination of women or creation and evolution." My question is: "Would you, indeed?" To be a pope is not to have a job as it may seem.

This became quite clear to me when reading Morris West's novel *Lazarus*, which is that author's third book of papal fiction, if I may call it that.

Remkes Kooistra

West's story deals with a conservative Pope he calls Leo XIV who was the successor of a liberalizing pope, Gregory XVII. West's Pope Gregory had been manipulated to abdication because he claimed to have had "a private revelation of the Second Coming." One easily detects a certain congruity with recent papal history: Pope John Paul II as the successor of John XXIII.

Gregory's successor wants to set the church straight. Only six weeks after his election, Leo XIV publishes his first encyclical, "Obedient unto death...."

But then, after some years, Leo has a heart attack. By-pass surgery is necessary. And his experience is close to that of Lazarus in the Gospel of John. Hence the book is divided into four parts: I. "Lazarus aegrotus" (Lazarus sick); II. "Lazarus redivivus" (Lazarus raised back to life); III. "Lazarus militans" (Lazarus struggling); and IV. "Lazarus revocatus" (Lazarus called again).

An impotent man

I am sure that those who have experienced open-heart surgery can identify with the feeling of having been raised from the dead.

Morris West tells us how sickness and recovery affected this pope. He had always been a "high" and "hard" man. "His great beak and his jutting jaw and dark obsidian eyes gave him the look of an old eagle, imperious and hostile" (p. 3). But in the hospital he lost his "magisterium, auctoritas, and potestas, the office, the authority, the power to use them both" (p. 9). He suddenly became a weak, sick old man.

Just before surgery Leo XIV writes in his diary: "I planned for power, I intrigued for it..., I achieved it..., I swung the hammer of discipline..., I ploughed the fields and planted the seed of the Gospel.... But the harvests have been meagre.

The people of God do not listen to me any more.... I pray for light, but I see none.... I am the most absolute monarch in the world. I bind and loose on earth and in heaven. Yet I find myself impotent and very close to despair.... What a waste of life" (p. 31).

No care for sheep

Pope Leo was once told by a priest, "You're the Supreme Shepherd but you don't see the sheep — only a vast carpet of woolly backs stretching to the horizon."

And Leo confesses, "I was not a shepherd; I was an overseer, a herder, a judge of meat or wool, anything but what I was called to be..." (p. 383).

I find this a very striking statement. We sometimes say that a person doesn't see the forest for the trees. But here is the reverse. The pope saw only wool and meat, but no sheep. Is it not true that in church discipline we who are officebearers often see only sins, but no sinners? Is it not true that congregations are often judged by the percentage of money they give to their denomination? Is it not true that we church administrators have learned to say that such financial contributions are a good thermometer to measure spiritual faithfulness? Is it not true that administration can easily take the place of pastoral care? Is it not true that our orthodoxy often serves as proof of our spirituality?

Yesterday a friend said to me, "We seem to be more concerned about hermeneutics than about pastoral care." Our forebears talked not only about the "living Word," but also about the "living preaching of the Word." We are often so afraid of what we call "liberalism" (others would say that we are still far removed from it) that we end up with a cold and infertile orthodoxy. Some even wish to add the word "orthodox" to their Reformedness, as a special

safeguard of the teaching of the church.

Surrounded by wolves

Pope Leo in West's book comes to the conclusion that his policies have been wrong. He knows that "change, radical change" is necessary. But he wonders whether he can make that change. He writes in his diary: "The moment I begin to hint at change, they will rally to circumvent me, by clogging my communications, confusing me with scenarios of scandal and schism, misrepresenting my views and directives" (p. 96).

Indeed, it is very easy to make someone a suspect. Many sincere Christians have been accused of heresy. In our eagerness to preserve the purity of doctrine we may destroy many souls.

It is remarkable that the Pope, as he recovers, starts reading "the very fellows that have been in trouble with the doctrine of the faith — the Dutch, the Swiss, the Americans" (p. 242). It seems that Pope Leo feels that he has to give them another look. Perhaps they were condemned too easily or too wholesale. The pope confesses that he likes to watch test pilots as they try out their new machines. But in his office he has been conditioned not to take any risks.

I remember that when I came to Canada a trusted home missionary said to me, "Play it safe. Keep the books clean." He meant: do not accept

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Andrew A. Greeley

anyone into the church of whom you are not absolutely sure. Take no risks.

But in doing that we forget that life itself is risky. Even drinking a cup of coffee is not without danger.

Fishers of men and women

Let me end my notes on this novel with a final quote, which again has reminded me very much of our (my) own situation.

Pope Leo's opponent says, "The doctrine we hold is beyond price.... Nothing and no one should be permitted to corrupt it." To which the renewed Pope answers:

I have come, by a long road, to another point of view, Karl. The truth is great and it will prevail.... But if there are no eyes to see the truth, no ears to hear it, no hearts open to receive it... what then? My dear Karl, when our Lord called his first apostle, he said, "Come with me and I will make you fishers of men!" Not theologians, Karl! Not inquisitors, not popes or cardinals! Fishers of men! The greatest sadness of my life is that I have understood it so late (p. 338).

Let us think about these words. Perhaps we can learn from this fictional pope, or rather, from Morris West.

Remkes Kooistra is a retired Christian Reformed Church pastor and campus chaplain who is still very active at the academic level. He lives in Waterloo, Ont.

Indeed, it is very easy to make someone a suspect. Many sincere Christians have been accused of heresy. In our eagerness to preserve the purity of doctrine we may destroy many souls.

Free market economies and the worship of mammon

Stewart Vriesinga

No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon (Luke 16:13).

With the recent collapse of the Soviet Union, and trends towards free-trade, deregulation and privatization, the world is being increasingly regulated by what Adam Smith called the "invisible hand" of free-market economics. According to this school of thought, unrestrained free-market forces will automatically result in the most efficient allocation of the world's resources. Presumably, under a free-market system individuals in pursuit of their own self-interest would also automatically be maximizing the economic well-being of society. Indeed, some have likened this "invisible hand" to the hand of God.

But industrialization, mass production and sophisticated marketing techniques have depersonalized market relations in a very serious way. Workers in large industries have very little or no say in the actual production process. Nor do producers of a product — be it an industrial product, an agricultural product or whatever — have any direct contact with the consumers of the product.

The reverse is also true, of course: consumers have very little contact with producers, and virtually no knowledge of the production process. This impersonal relationship between producers and

consumers can have severe consequences.

Disparity of consumption and land use

Globalization of markets has also resulted in serious problems. The relative wealth of industrialized countries in comparison with less-developed countries has resulted in great disparity (inequality) in the distribution of the world's resources. Today, 20 per cent of the world's population (by and large living in developed countries) consumes 80 per cent of the world's resources, while 80 per cent of the world's population (by and large living in less-developed countries) must make do with the remaining 20 per cent.

Furthermore, the marketplace is unable to reconcile real need with effective demand. We can go to our local grocery store and purchase for 89 cents a can of Del Monte pineapple grown on the highly productive flat-lands of the Philippines, while landless Filipino peasants try desperately to eke out a living on some mountain-side. We can sip endless cups of coffee without any knowledge of what that costs dispossessed Latin American peasants. We can munch peanuts and cashews grown in central Africa while Africans drop dead daily from starvation.

Indeed, a great deal of blood is being shed in revolutions over the lands currently being used to satisfy Western consumer demands instead of the needs of local populations. Countries like Brazil, despite



Photo: Gene Harris

Brazilian workers sort coffee berries in the first step towards preparing coffee for market.

massive malnutrition in their own populations, export soybean and other food grains to feed-lots for beef cattle in Europe — these cattle have more purchasing power (effective demand) than do the malnourished children in Brazil.

Is this God's doing?

Market values do not always reflect the real cost of things. The price of a cup of coffee might be 75 cents, but most of the production cost may have already been paid in blood by El Salvadoran peasants. The price of a refrigerator might be \$900, but the true cost of this method of refrigeration may well be paid by future generations as the ozone layer becomes increasingly depleted. The Canadian national debt may seem to be only \$420 billion, but the costs of restoring or replacing depleted or destroyed natural resources are not taken into account.

At this point it should be clear that market exchange values — the price of things — are in no way related to God's

values. The "invisible hand" that regulates how people relate to one another in the marketplace is clearly not God's hand.

Nevertheless, whatever we may think of free market economics, none of us is self-sufficient enough to avoid the marketplace altogether. Every time we buy or sell a good or service, we are imposing our values on it and, consequently, we affect how the world's resources are being allocated.

The danger lies in allowing the marketplace to impose its values on us; that is, in confusing market prices with the true, often hidden, cost or value of things. We must not allow ourselves to be drawn in by the fetishism of the marketplace that is so prevalent today.

Specific suggestions

The following guidelines may help ensure that our activities in the marketplace reflect our Christian values:

When purchasing goods or a service ask yourself:

a) Will my purchase take

away resources from someone who really needs them? (i.e., land from a hungry peasant; a protective ozone-layer from future generations, etc.)

b) Do I want to endorse the conditions under which this product was produced? (Were the workers paid a fair wage for their labour? Was their health and safety respected? Were they treated in a dignified manner?)

c) Is the corporation that produces this product a good corporate citizen in all the countries in which it operates? Does it respect the environment? The needs of the local populations in the countries in which it operates?

d) Are there hidden costs to this product not reflected in the price? If so, who is paying them?

e) Who besides myself will benefit from my purchase of this product? Who will lose?

When producing goods or providing a service ask yourself:

a) Will what I'm producing/providing make the world a better place?

b) Are there hidden costs to producing/providing these goods or this service? If so, who is paying them? My family? My community? Future generations? Third World citizens?

c) Does what I'm doing meet real needs, or could I make better use of my time doing something else?

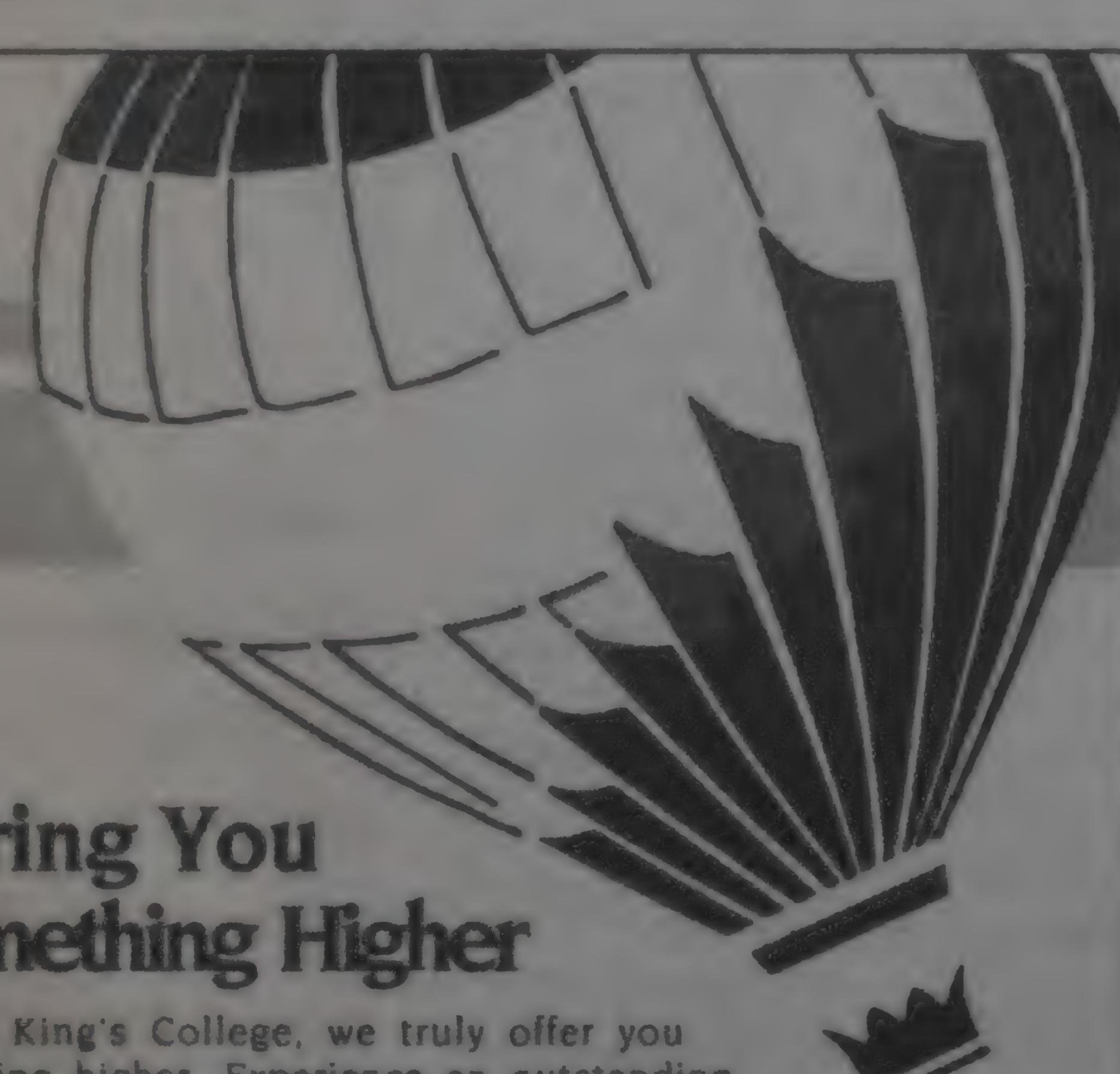
d) Do I like the broader goals of the company I work for, and can I in good conscience help them achieve those goals?

These guidelines are a substantial deviation from the Protestant work ethic: "It is good to work, and better to work hard." Under that criteria it may well be better not to work at all than to continue in a job that does more harm than good.

In writing this article it was not my intention to instill guilt in my readers, but rather to relieve unnecessary suffering, and to open the door to the joy and sense of fulfillment experienced by all those who express and channel God's healing love, wherever it's needed.

The Pharisees, who were lovers of money, heard all this, and they scoffed at him. But he said to them, "You are those who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination to the sight of God."

Stewart Vriesinga lives in Clinton, Ont.



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North Korea opens up to Christianity

Dan Wooding

GARDEN GROVE, Calif. — The times are a changing even in North Korea. A Roman Catholic and a Protestant church are open in the capital city of Pyongyang and now peanut farmer Jimmy Carter is to follow in the footsteps of evangelist Billy Graham in sharing the message of love with the North Korean people.

The devastating Korean war, which took place from 1950-1953, not only divided the nation, but it also decimated the Christian Church in the North, ruled by the self-styled "Supreme Leader," Kim Il Sung.

But now the aging Kim Il Sung wants to seek a possible reunification with the prosperous and capitalistic South and a "normalization" of relations with the United

States. The price he is willing to pay is religious freedom for his people.

Freedom for Christians

Due to the far-sighted diplomacy of North Korean-born Dr. David J. Cho, International Director of the Korea International Mission, and Dr. Dale W. Kietzman, Chairman of ASSIST International, the doors are beginning to swing wide open.

The pair have paid a visit to North Korea and told the North Korean government that if they want friendship with the South and also with America, they need to allow freedom again for the Christians of the country.

"We suggested that a first step would be to organize the teaching of Christianity in the schools of North Korea and to

allow the import of thousands of Christian books into the country," said Dr. Kietzman, formerly the U.S. director of Wycliffe Bible Translators.

"Both have now been achieved and they have even allowed a Korean-American Christian leader to lecture the university faculty on Biblical Christianity."

Dr. Cho then added, "The first Protestant church is now functioning in Pyongyang and another is being built. There is also now a Roman Catholic church open and there are also some 500 house churches meeting around the country with a total of between 10,000 and 12,000 Christians now allowed to worship freely."

Graham a success

The pair paved the way for American evangelist, Billy Graham, to pay his recent visit to the country. He was the first American preacher to be allowed into the country to preach since the end of the Korean War.

I recently met with two North Korean religious leaders from the Democratic People's Republic of [North] Korea who agreed that Billy Graham's visit was a "great success." According to Rev. Young Sup Kang, chairman of the Christian Federation of North



Photo: C.C. files
Evangelist Billy Graham

Korea Billy Graham's visit to North Korea was very successful. After he returned, he gave much publicity in the newspaper and on TV and I was satisfied as chairman of the Christian Federation."

Christian centre

The chairman explained that at one time the North Korean capital city "was the centre of Christianity in the Oriental countries." At one time, it even housed a school for missionary children.

"It was the only one in Asia," he said. "This was attended by Billy Graham's wife, Ruth. But unfortunately, because of the war, Christianity lost its influence on the people. Before the war, there were about 120,000 Christians in the country, but after the war, Christianity was dramatically reduced in its numbers.... Now we estimate that there are about 10,000 to 12,000 Christians in the country. The government today is willing to give more freedom to exercise the Christian ethic."

Kang was asked how North Korean Christians would feel about the big South Korean

churches?

"Numerically speaking, we are very small, and in South Korea they claim to have more than 10 million Christians," said the Rev. Kang. "But even though we are small in numbers, we are trying to train our people well, devotionally and in nation building, so we don't have a complex."

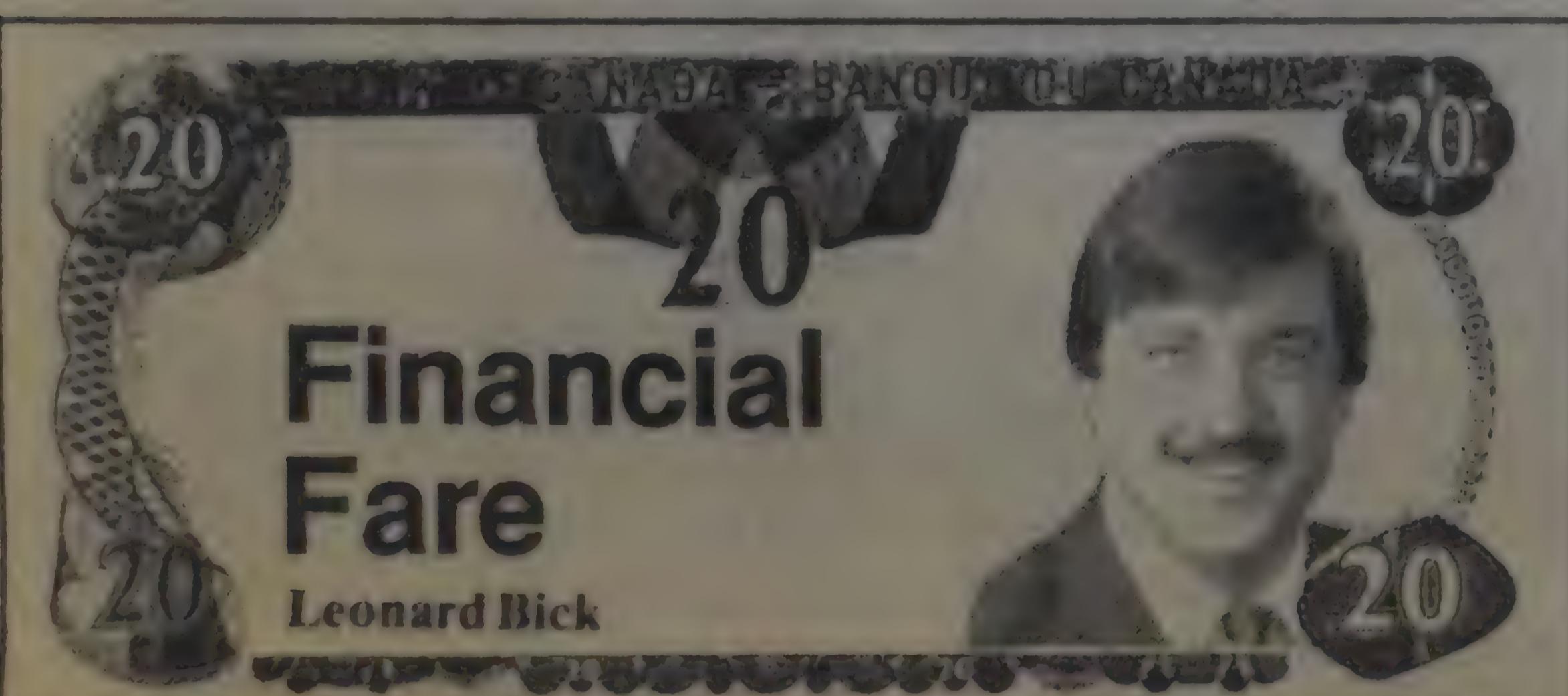
An indigenous faith

I asked what was the greatest need for the Christians of North Korea? "With regard to evangelism and church pastoral care, the principle is self-propagation without assistance from outside," said Professor Sung Buk Park, a head of the Institute of Social Science in Pyongyang. "We must maintain our self-propagation, but one of the big needs is Christian publications, that is why we are very much eager to co-operate with the scholars outside, because we do have a very limited supply of pastors and leaders."

He then talked about Christianity in a socialist country. "I have great concern on how to develop Christianity in a socialist country. Also, I am concerned on how to make Christianity the church of the nation rather than imported from outside. We want the Christian faith [in North Korea] to be an indigenous faith."

Now they are preparing for the upcoming visit of former President Jimmy Carter, who will also be allowed to preach and will have a meeting with Kim Il Sung. "It is a very hopeful sign in the new relationship. He will be a most precious guest for the nation," said the professor.

Dan Wooding is a journalist now living in Southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times), based in Garden Grove.



Coping with information overload!

Financial planning must deal with a vast number of variables: income taxes, inflation, life, disability, car and home insurance, pensions, RRSPs, investments, mortgages and children's education, among others. The amount of information that must be dealt with is growing at an amazing rate.

Many of us are showing symptoms of new diseases caused by living in a rapidly changing, information-oriented society. You will recognize some of these diseases. When being subjected to financial information you will notice that many people become stricken with *Iballis glaizaitis*, otherwise known as glazed eyes. Basically, these people shut out complex information rather than tax their brains with it.

Then there are people who suffer from an extremely messy malady called *papyrus horditis*. You can recognize this disease by the stacks of printed material in peoples' homes and offices. These stacks of newspapers, magazines and books are unread, but the hoarder has the intention of reading the material in the future. The very thought of discarding the unread material (which will likely never be read) is distressing to those suffering from *papyrus horditis*.

A completely different sickness suffered by many is called *mythus convinsus*. The name comes from the fact that some individuals base their important decisions on myths and legends that they are convinced is wisdom. A sufferer of this disease does not seek or learn any real information but relies on what he or she hears in the workplace or in social circles. This type of information often comes from unqualified sources and is a major contributor to a distinct lack of ability to do anything different from the crowd.

Myths

Here are some examples of myths and half-

truths that hand-cuff most of our society's ability to attain some degree of financial well-being.

Put all of your savings in banks. After all, these investments are guaranteed.

It doesn't take a mathematics degree to figure out that after tax and after inflation most Canadians are investing in a manner that is guaranteed to go nowhere.

One of my favourite disinformation sayings is: *Only invest in the stock market what you are prepared to lose.* Historical evidence clearly demonstrates that a well-diversified portfolio of common stocks greatly outperforms bank savings or Canada Savings Bonds in the long run. By long-run, I mean ten-year holding periods.

The key is knowing how to participate in global stock markets, using both large and small investors.

Most of us would like to adjust the course of our lives to attain well-being in many ways. Spiritual well-being is by far the most important, but physical and financial well-being are two areas that should not be ignored.

To attain any degree of success in all three of these areas of our lives usually means that we have to break free of the lethargy that restricts us from growth. Formulating a strategy to deal with the increasing stream of information and learning to separate truths from myths and half-truths is important. Seeking out competent advice and a continual program of education are also necessary strategies to make the important decisions that affect our overall well-being.

Leonard Bick is a financial planner who lives and works in Amherst, Ont.

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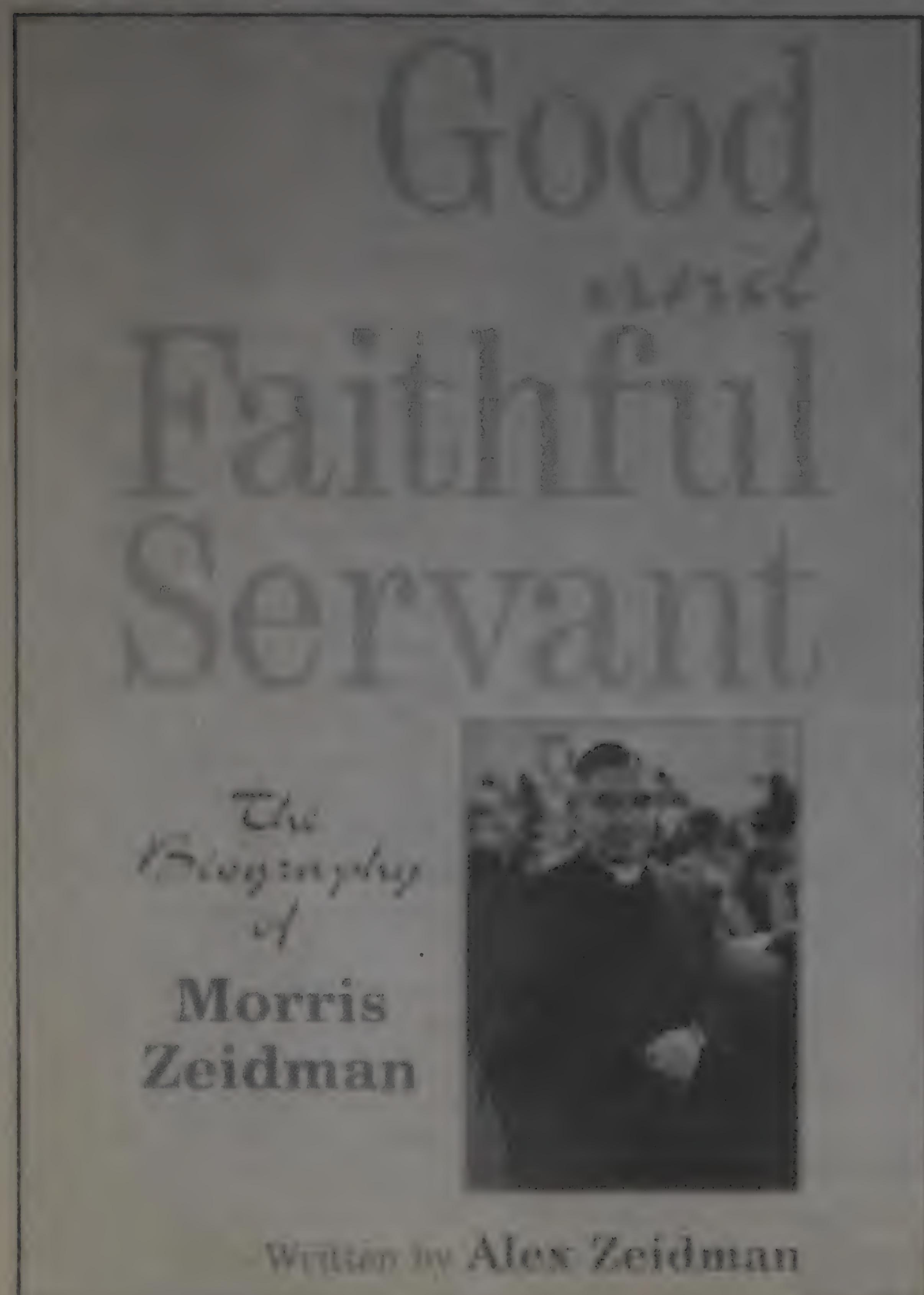
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Books

Robert VanderVennen, page editor

Zeidman and the Scott Mission in Toronto



Good and Faithful Servant: The Biography of Morris Zeidman, by Alex Zeidman. Burlington, Ont.: Crown Publications, 1990. ISBN 1-55011-170-1. Softcover, 50 pp., \$6.95. Reviewed by Robert VanderVennen.

Morris Zeidman is a legend in Toronto. The Scott Mission which he founded 50 years ago continues to carry out a phenomenal word and deed ministry to poor people in the inner city.

In 1912 Zeidman, an 18-year-old Orthodox Jew, left his

family behind in Poland where he and they were experiencing persecution. He came to Toronto destitute, with a knowledge of several languages, none of which was English. He came upon a sign which identified a building as a "Christian Synagogue." It was a mission of the Presbyterian Church established by Rev. J. MacPherson Scott, whose name Zeidman later gave to his mission after he took it over. The church befriended Zeidman, presented Christ, and by the grace of God he was converted to Christianity.

Zeidman decided to enter the gospel ministry but first needed to finish high school. He then graduated from the University of Toronto and Knox College. In 1926 he married Annie Martin who ministered with him; she died just recently at age 96.

All of the family worked at the mission, and many still do. For decades the mission has served meals each day to hundreds of needy people. It gives out clothing, food hampers, you name it, all in the name of Christ. Several churches were formed at the mission and still meet there, mostly rooted in ethnic communities. A day care centre is located there. Camp ministries continue to be an important way to serve people who have no other way to get out of the inner city in the summer.

Tireless workers

This small book is a good record of how Zeidman developed the mission over the years, until his death in 1964. At a certain point the mission separated from the Presbyterian Church, a result of differences about the mission's direction. In 1948 the mission moved to its present location on Spadina Avenue, but after 10 years the facilities were too small and the present building was built.

Zeidman was a tireless worker. Along with building the mission he started a radio program and wrote books and articles. He lectured at Eastern Pentecostal Bible College. He and the mission received many honours from the city of Toronto.

Soon after the war Zeidman travelled back to Poland to look for his family. He was devastated to find that all but one had died at the hand of the Nazis. A sister had emigrated to England and had survived.

Alex Zeidman, a son of Morris and Annie, was director of the mission from his father's death in 1964 until his own death by drowning in 1986.

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Friends of God
Wayne Brouwer

Waiting

"I wait for the Lord, my soul waits, and in his word I put my hope" (Ps. 130: 5).

The songwriter of Psalm 130 begins in a spot we don't like: "Out of the depths I cry...." Have you ever been there with him, where there are no buttons to press, no credit cards to use, no magical fingers to snap?

It's the story of Job all over again. God was rather proud of Job, you know; he even bragged about Job to the devil himself: "Have you seen my servant Job? Now there's a man whose heart you'll never own!"

Satan wasn't so sure. He'd cracked a lot of tough nuts in his day and he took on Job as a special challenge. "Sure Job loves you," he said to God, "but that's because you give him everything he wants! Why shouldn't he serve you?"

"All right," says God. "Take it all away from him and see what happens. Just don't harm him personally."

So Satan does his thing and Job loses everything: his children, his flocks, his buildings, his servants. But still he loves God! Still he serves the Lord!

The wagering in heaven heats up. Satan gets another shot at Job. He touches Job's body so that he's wracked with pain. And he touches Job's mind so that he can no longer clearly hear God's whisper of love.

Job is all alone. His wife calls him stupid, his friends call him a liar and a sinner and the world calls him nothing.

Where is God?

That's the hardest challenge in life. Some time ago I sat with a mother in University Hospital. We prayed for the life of her daughter. And after we had prayed for God's healing her daughter died anyway. Where was God?

Elie Wiesel endured the horror of the Nazi death camps. He watched women and children herded into gas chambers. He cried with men who were beaten to death by cruel soldiers. He saw a young boy hanging on the gallows. "Where is God?" he cried.

The Armenians are one of the oldest civilizations in the world. They turned to Christ early in the history of the church. Then the Turks slaughtered them and drove the remnants like orphans off the map. Where was God?

The question of Job is the question of every generation, and sometimes the only answer is silence.

Can faith remain when God is silent? Can trust carry on when there seems to be no one at the other end of the line?

"No!" shouts Satan. But he doesn't have the last word.

"Yes!" whispers Job. "Even though I can't see him, even though I don't understand what's happened to him, even though every human wisdom tells me he's not there, I know that my Redeemer lives! And with these eyes I shall see him!"

That's the deepest level of patience in the human spirit. That's the waiting of Psalm 130. In the New Testament, the Apostle James would call it "perseverance." We love God not because of what we get out of it but because it's the only way life makes sense! We trust in God not because we always feel the wonder of his presence but because even in his absence there is nowhere else to turn!

Those of you who have experienced the waiting of Psalm 130 can never really share the experience. You talk about it later when God seems closer again, but it's the awful agony of faith, when we stand undressed and alone.

Psalm 130 doesn't explain the silence of God. But the psalmist knows no night is endless. And those who know the meaning of life wait for the morning.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Music

Siouxsie adds dulcimer, dance beat, a little hope

Superstition

Siouxsie & the Banshees
The David Geffen Company
(MCA), 1991

Reviewed by Bill Fleiderus.

The majority of songs on the most recent Siouxsie & the Banshees album, released late last year, explore the group's usual dark thematic territory. But whereas their previous album, *Peepshow*, was a dark, unified masterpiece, *Superstition* is a more diverse collection of themes and musical styles.

The quirky single "Kiss Them for Me," about the death of a Monroe-ish movie star, adds a Persian-style dulcimer, a heavy dance beat and some foreign-language vocals (Hindi? Arabic?). It rivals "Peek-a-boo," the group's most successful popular song, in originality and style.

Another stand-out song is "The Ghost in You," a beautiful prayer for the spirit

of the Tiananmen pro-democracy movement.

The Banshees' usual doom-filled lamentations are somewhat less strident here, and some of their new songs treat remarkably every-day foibles: how unimportant misunderstandings can come between people; how fear of the unknown can turn potentially dynamic lives into tragically stunted ones.

"Got to Get Up" portrays a person attempting to "kick up the dust, kick up a storm, kick out the past and take control." The song is unusually positive for the Banshees — a far cry from the despairing, slow-motion nightmares which are their trademark.

Hope a rare commodity

Siouxsie & the Banshees have been together for about 15 years, and for them despair has always been much more accessible than hope. The

Banshees emerged from the punk scene of late-'70s London with an apocalyptic vision of a world overwhelmed by demonic forces, a world destroying itself. ("Banshee" is originally an Irish word referring to a wailing spirit which portends death).

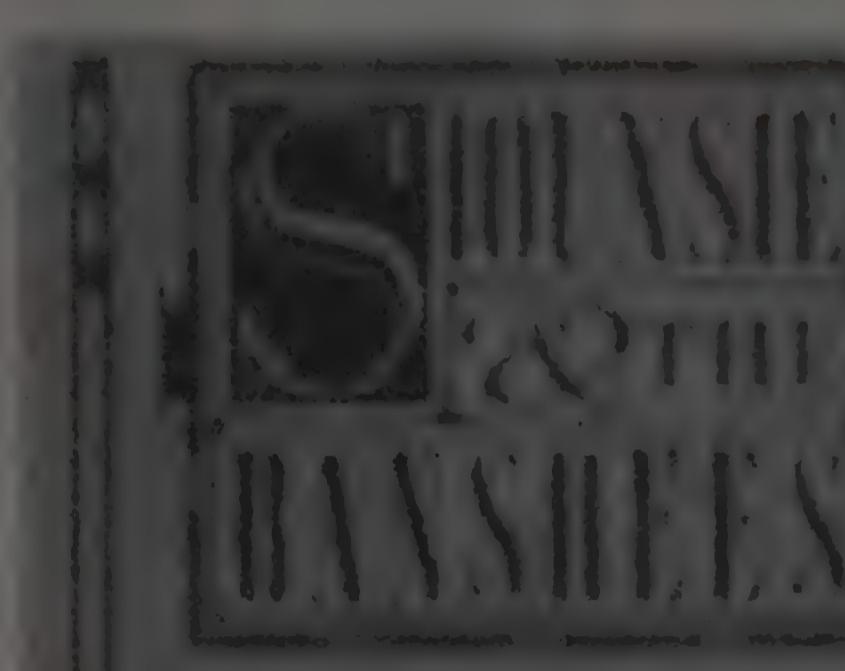
But whereas many punk groups were more interested in anger than music, Siouxsie & the Banshees became dedicated to musical excellence and innovation. Their lyrics have always aimed to be challenging and artistic, a goal which made them stand out from the straightforward rants which ended the punk movement.

The Banshees are anchored by female vocalist Siouxsie Sioux and by bassist Steven Severin. The rest of their line-up has seen several changes over the years.

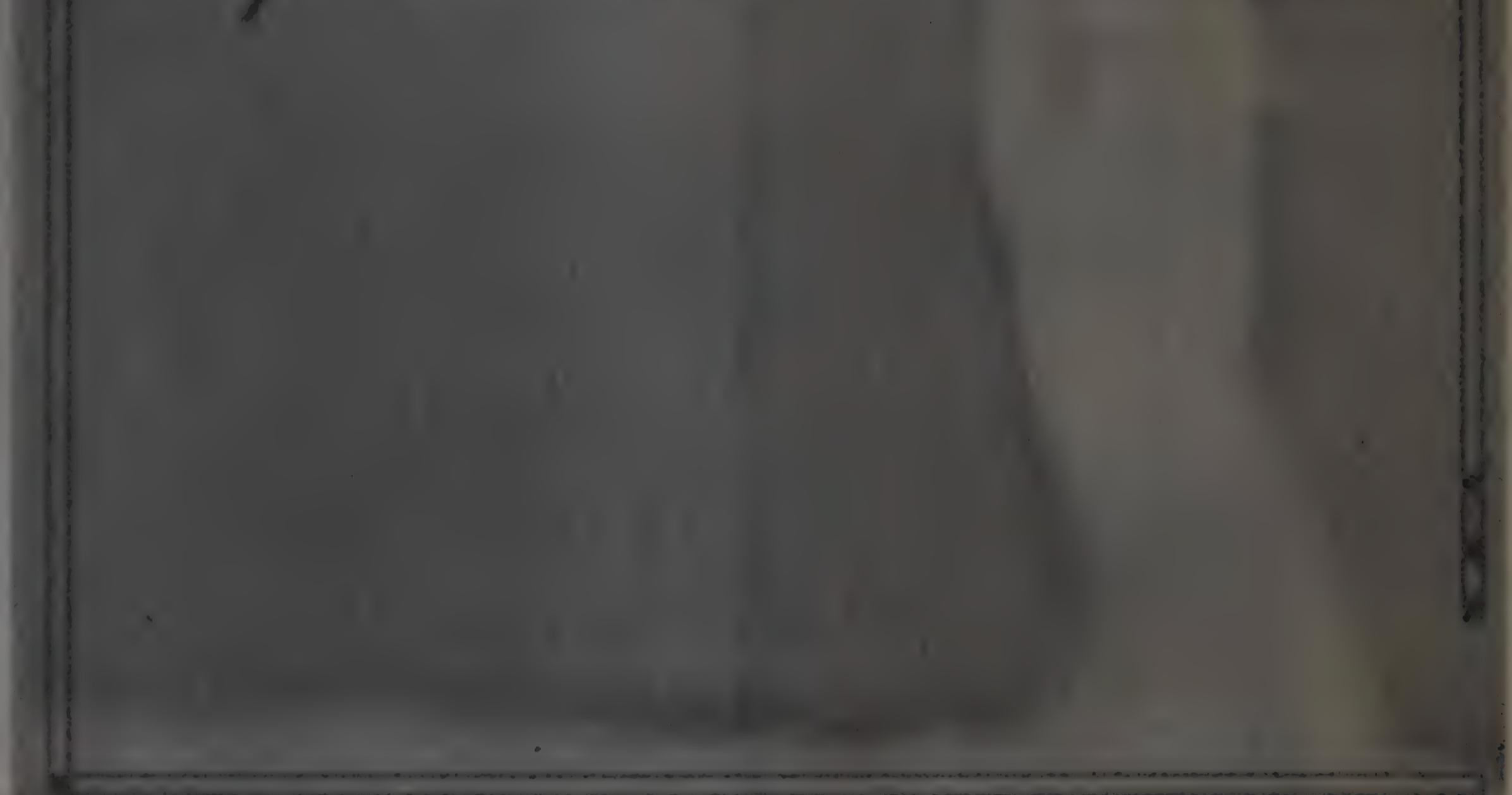
The band's last few albums — *Through the Looking Glass*, *Tinderbox* and *Peepshow* — make up the group's most rewarding and musically mature phase. The Banshees have discarded their punk roots for richer, more melodic arrangements of electric guitar, synthesizer and exotic rhythm instruments. Their lyrics have also dropped the "in your face" juxtapositions of their early years for more coherent, unified poetic structures.

The music of *Superstition* breaks new ground for the Banshees by incorporating the Indian (Middle Eastern?) heritage of new group member Talvin Singh. While the dulcimer of "Kiss Them for Me" is the most obvious example, Singh's influence can also be heard in such instruments as tabla, tavil and taal, which he plays on other songs.

Traditionally, the Banshees' forbidding lyrics offer a



Superstition



funeral lament for a dying world. A song on the new album called "Cry," which incorporates the haunting singing of whales, is typical:

Cry for the bird with the broken wing

Cry for the world that will not spin

Cry for the loss of innocence

Cry for a love, turned love-less...

Tiger skins and elephant tusks

In guilted mountains steep disgust

I look at you and I want to speak

For once in a while be a man and weep

'Cause all the dolphins and whales are gone

All good tidings and hopes have flown

All our nightmares are flying home

And it's too late to do anything but cry....

The world of the Banshees has always been a bleak, almost loveless landscape scarred by childhood nightmares, adult

fears and sickening corruption, political disintegration and materialism. When love makes a rare appearance in the lyrics, it offers nothing more than a brief respite from the surrounding destruction.

Yet songs like "Silly Thing" and "Got to Get Up" on *Superstition* appear to offer some hope. Only the Banshees' next album will reveal for sure if the group is overcoming some of its despair.

Modern prophets

Whatever the next step in the Banshees' musical development, their older albums will remain a gripping exploration of the dark side of life, offering a vision of the modern world as a decadent Babylon, and of the common experience of broken love as a reflection of the stain of sin on the cosmic level.

Siouxsie and the Banshees see themselves as modern-day apocalyptic prophets in the tradition of biblical doomsayers such as Ezekiel and John. They portray a horrific future to which present societal trends and values could lead.

However terrifying their message and their religious position, the Banshees will always be valuable for their consummate musicianship (e.g., their help on *Rites of Passage*, the latest album from the American duet the Indigo Girls) and their ability to look evil squarely in the face without running away.

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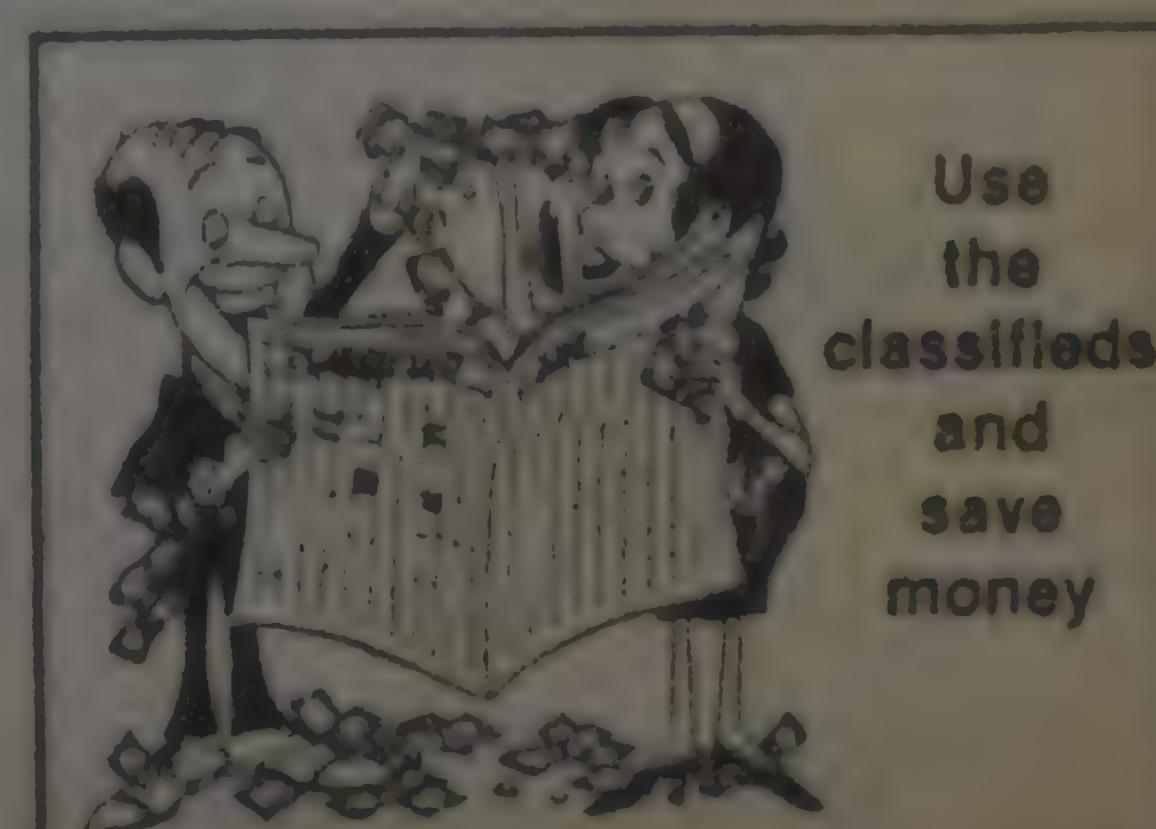
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	1952 August 20 1992 With praise and thanksgiving, we announce the 40th wedding anniversary of our parents and oma and opa, SANDER and GESINA BISSCHOP (nee PRENGER)	We pray that God will continue to bless them and keep them in his loving care for many more years to come. Happy 40th anniversary Mom and Dad! With much love always, Lydia Klynstra — Hamilton, Ont. Sharlene, Jodi, Nikki Jeannette & Harry Groenewegen — Hamilton, Ont. Erin, Sandi, Tim, Lindsay Alf Bisschop — Bethesda Home Vineland, Ont. Brian & Rita MacDonald — Hamilton, Ont. Joshua, Katie-Lynn, Spencer, Jenielle Home address: 54 Bishoptsgate Ave., Hamilton, ON L8V 3K4	1967 August 18 1992 "Behold God is my salvation; I will trust, and not be afraid, for the Lord Jehovah is my strength and my song; he also has become my salvation" (Is. 12:2). With this strength and song, and with thanksgiving to God, ALLAN and JOANNE HEIDBUURT (TIGCHELAAR)	"No longer will you need the sun or moon to give you light, for the Lord your God will be your everlasting light, and he will be your glory. Your sun shall never set; the moon shall not go down — for the Lord will be your everlasting light; your days of mourning all will end" (Is. 60: 19-20). Suddenly on Sunday, Aug. 2, 1992, our Lord called home our loving and caring father, grandfather and great-grandfather, JOHN (JAN) SCHREIBER in his 92nd year. Predeceased by his beloved wife for over 50 years, Sylvia Schreiber-Bosgra, Friday, Feb. 26, 1982. Father, grandfather and great-grandfather of: Gordon & Nelly Schreiber — Georgetown, Ont. Joyce, Robert, Andrew Peter & Alice Schreiber — Acton, Ont. Judith & Gary (Patrick, Ryan & Shaun), John & JoAnne (Gregory, Scott, Cody & Arielle), Sandra & Ross (Matthew), Ted Bert & Alice Schreiber — Nepean, Ont. Sylvia & Tymen (Kyle & Vykki), Martha, John, Derek & Jane Riemke & Dennis Hancock — Georgetown, Ont. Timothy, Tanya "You know that I will be with Jesus" was his confession. We watched you suffer, We watched you sigh, But all we could do was just stand by. And when the time came, We suffered too, For you never deserved, What you went through. God took your hand, We had to part, He eased your pain, But broke our hearts, If you could have talked, Before you died, These are the words, You would have replied; "This life for me has truly passed, I loved you all 'till the very last, Cry not for me, but courage take, Go on living your life, for my sake." Gone but not forgotten.
	1952 August 31 1992 With thankfulness to our heavenly Father, we will celebrate, the Lord willing, the 40th wedding anniversary of our parents and grandparents, JOHN and PATRICIA DYKSTRA (nee GYSEN)	It is our prayer that the Lord will continue to bless you and keep you. Congratulations and love: Ophelia & Jim Agombar — Thunder Bay Daniel, Matthew Len & Annette Dykstra — St. Catharines Joel, Emily, Jared Theresa & Fritz Jaspers — Thunder Bay Bryce, Ashley, Ryan, Devin, Kristen Alice & Aart Bakker — Drumbo Melissa, Travis, Jordan Nancy & Jerry Veurink — Thunder Bay Michael & Lorrie (fiancee) — Thunder Bay Home address: R.R. #6, Thunder Bay, ON P7C 5N5	1952 September 3 1992 With thanksgiving to God, we joyfully announce the 40th wedding anniversary of our parents and grandparents, ADRIAN and JOYCE VANGEEST (nee HAANEMAYER)	Thank you for your love and for showing us our heavenly Father's love. May he continue to keep you in his care. With love from your family: Neil & Mary-Jane VanGeest — Grimsby, Ont. Kevin, Ryan, Karen, Duane, Daniel Arlene & Fred Bennink — Ancaster, Ont. Aaron, Kaitlin, Meagan Gord & Anita VanGeest — Grimsby, Ont. Jacob Joyce & Jim Koornneef — Smithville, Ont. Adrian Shirley & John DeVries — Smithville, Ont. Lindsey, Christine, Rosalie Open house to be held, D.V., on Sept. 3, 1992, from 7-9 p.m., at the Mountainview Chr. Ref. Church in Grimsby. Best wishes only. Home address: 376 Lake St., Grimsby, ON L3M 1Z8
	New Westminster 1967 Brampton 1992 With thanks to the Lord we celebrated with our parents, DIANE and HERMAN PRAAMSMA	their 25th wedding anniversary this past August 5th. Opa preached from Acts 8: 39 the day you were married, "...and he went on his way rejoicing." May you continue your journey together with joy for many years! Alysa — Montreal Tina & Adrian Bus — Rexdale Daniel Conrad — Brampton Justin — Brampton	Two-bedroom apartment in Grimsby. Close to QEW and all amenities, stove and fridge included. \$600/month + hydro. Available Sept. 1. Call (416) 945-6667 after 6:00 p.m.	Personal Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.
		Vacation Lakewood Christian Campgrounds R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225	Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking	Vacation WASAGA BEACH Still looking for a great holiday? Come to Alton Lodges and enjoy our nine miles of sandy beach. Safe swimming for everyone. One and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L

Classifieds

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Help Wanted

Help Wanted

Help Wanted

Events

ADMINISTRATOR REQUIRED

Full- or part-time administrator required for Mount Nemo Lodge Nursing Home in Burlington, Ontario. This home is owned and operated by members of the Canadian Reformed Society for a Home For the Aged Inc.

Mount Nemo Lodge is a 60-bed accredited Christian nursing home licensed by the Ministry of Health as an extended-care facility.

Experience in long-term care management and/or LTCOM certificate from the Canadian Hospital Association an asset. Applicants will also be considered with additional or other qualifications.

For information, call Leo Knegt, Chairman of the Board at (416) 689-7226 or fax (416) 689-6168. Applicants must forward resumes to above fax number or mail to:

c/o Mr. Jack Poort, Secretary
1131 Fisher Avenue
Burlington, ON
L7P 2L2

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A Christian-run company is looking for confident, persuasive people to work evenings as tele-communicators in our Victoria Park/McNicoll office (Toronto). If you are articulate, self-motivated, enjoy talking with people and possess basic sales skills please contact us immediately.

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Canadian Foodgrains Bank is a church related agency providing food aid and related services on behalf of its 12 member partners.

Applications are invited for the following service opportunities to be filled as soon as possible:

FOOD AID MONITOR — This 6-12 month term position based in Zimbabwe involves monitoring & reporting activities related to emergency food assistance being provided in the southern Africa region. Considerable local travel may be required. Previous experience with food aid preferred.

PROJECT OFFICER — This Winnipeg-based position answers to the Projects Co-ordinator, and will assist in project review, monitoring, reporting and other partner services. International work experience with a church relief/development agency is desirable.

ACCOUNTING ASSISTANT — Answering to the Controller, this position involves a larger number of tasks related to recording donation revenues, project expenditures, etc. Introductory training and previous experience is required.

Canadian Foodgrains Bank is an equal opportunity employer. Identification with the underlying motivation and mission of Canadian Foodgrains Bank is essential.

Address written applications to the Executive Director, Canadian Foodgrains Bank, Box 767, Winnipeg, Manitoba R3C 2L4 or Fax (204) 943-2597.



A Christian Response to Hunger

Challenging Opportunity YOUTH DIRECTOR

The Search Committee of the Christian Reformed Church, Richmond, B.C., is extending its search for a self-motivated, committed Christian to serve in a full-time unordained position as Director of Youth Ministries.

You should have a strong desire to share the love of Christ in ministry to junior-, senior-, and post- high school youth and young adults.

Please send resumes to the Search Committee, Richmond CRC, 6500 Maple Road, Richmond, BC V7E 1G5; phone (604) 277-2326.

Teachers

Christian School Association Wellington District

TEACHERS

Applications are invited for the positions of primary school teachers (K/Gr. 5, 74 pupils) at Silverstream Christian School, Upper Hutt, New Zealand, to start full-time - 1 term (Feb. '93).

These positions require committed, Reformed persons, with a desire to teach in accordance with the Reformed Faith and the constitution of our association.

Interested applicants are invited to send a letter of application, C.V., and a written statement of commitment to the Reformed faith and to Christian education to:

The Secretary
C.S.A.W.D.
c/o 8 Dempsey Street
Silverstream
New Zealand

or contact phone number N.Z. 04-5279806
Fax 04-5279805

Additional information and a position profile are available upon request.

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On behalf of
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and

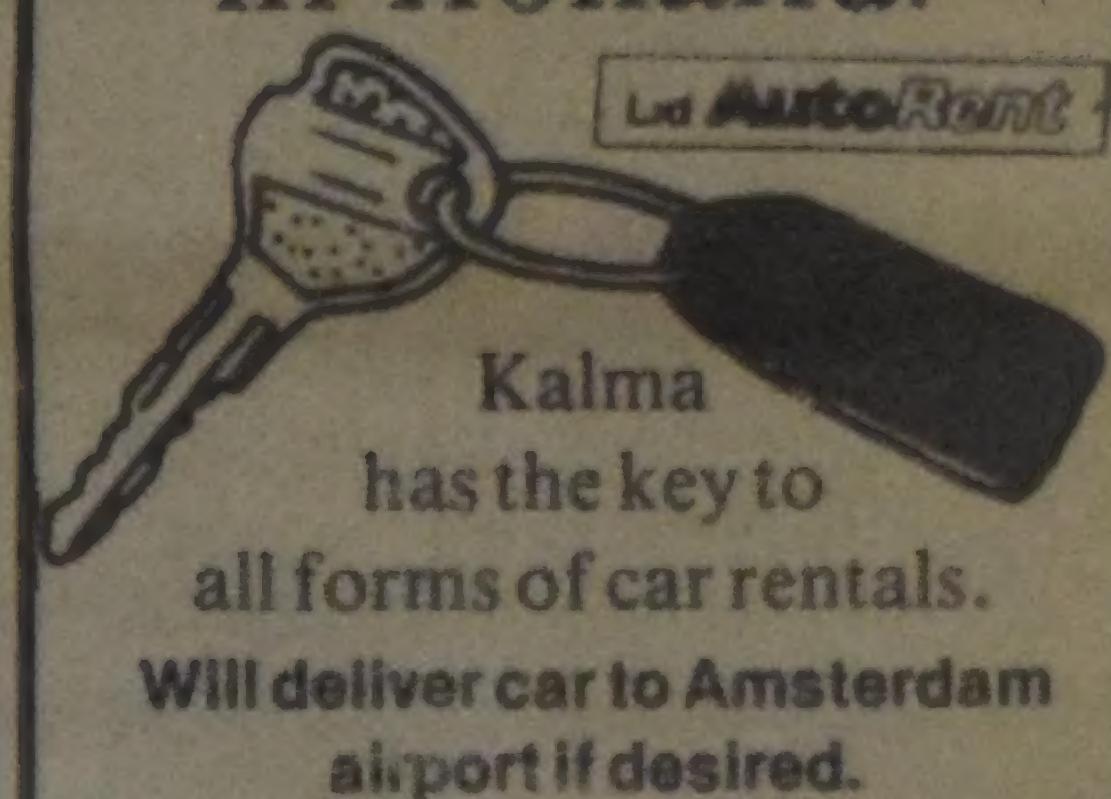
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nineteen hundred and ninety-two
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Refreshments will be served

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Events



"SHOW US HOW TO SERVE" CRWRC'S 30th ANNIVERSARY DINNER

Celebrating 30 years of mercy ministry

Come EXPERIENCE the work of CRWRC

See community development in living colour!

Hear about it firsthand from special guest speaker
Rev. Roy Berkenbosch, former CRWRC Field Director in
Bangladesh

Enjoy a time of worship and praise led by
Colleen Reinders and Grace Moes

Date: Friday, September 18, 1992; 7:30 p.m.
Location: John Knox Christian School, 82 McLaughlin Rd. S. Brampton
Tickets: \$25 per person
Tickets must be reserved in advance. Please call or write:

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
tel. (416) 336-2920 fax (416) 336-8344
3475 Mainway, P.O. Box 5070 Burlington, ON L7R 3Y8
Seats are limited, so please order early!

Bethel Chr. Ref. Church Saskatoon, Sask.

invites past members to join us for our
40th anniversary dinner
scheduled for
October 10, 1992
If interested please contact:
H. Denie
2105 St. George Ave.
Saskatoon, SK S7M 0K6
before September 1, 1992

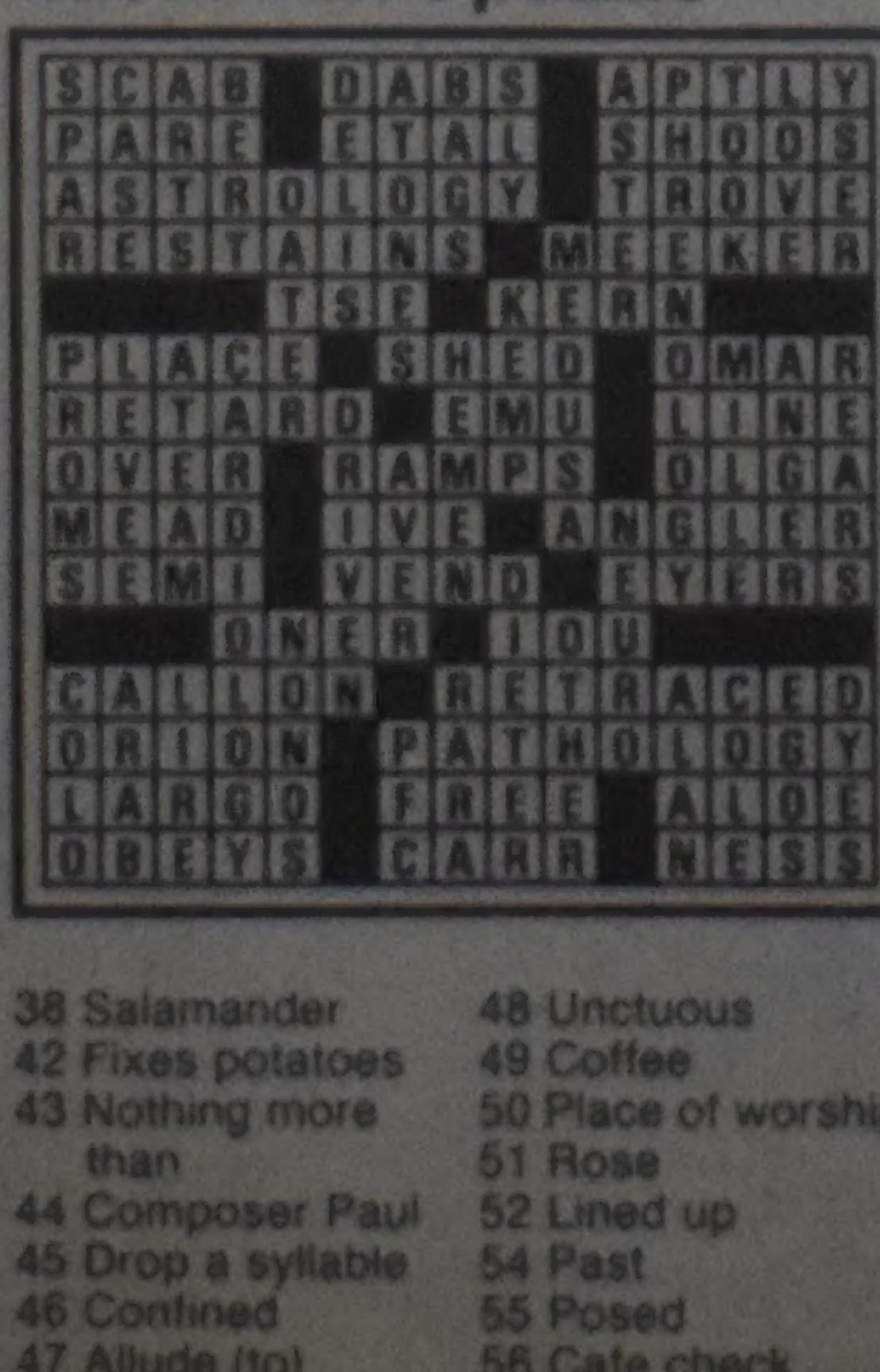
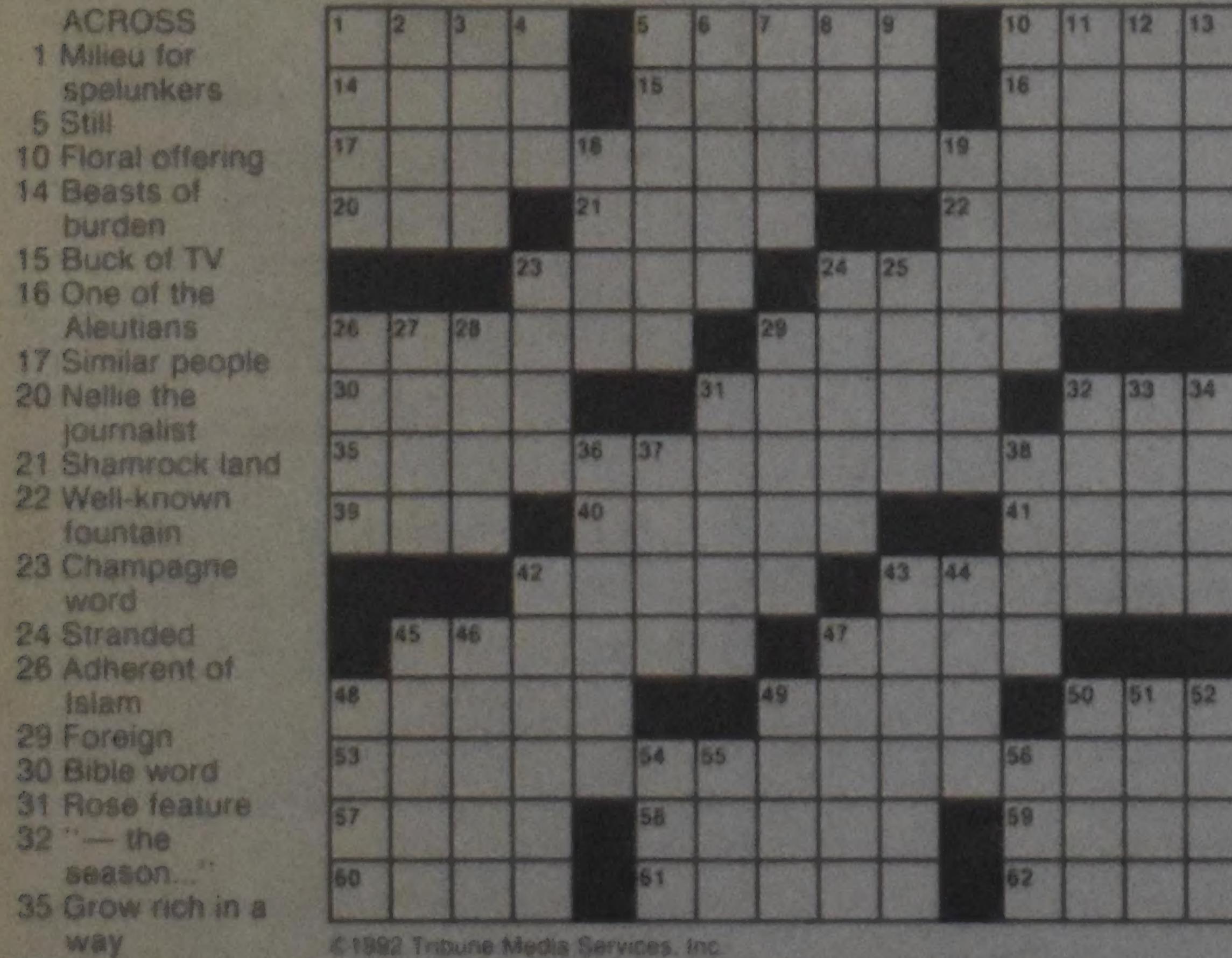
Reformed Bible College

prepares students for effective service in church and mission vocations by providing Biblically-based, Christ-centred, ministry-directed, accredited education and practical training from a Reformed perspective. Classes begin in September, January, & May.

Call Dr. Dorothy Hostetter (616) 363-2050

This Week's Puzzle

by Bernice Gordon



Calendar of Events

Sept. 4-7	Fortieth anniversary and reunion Bethel CRC, Brockville , Ont. Register before August 5 by calling (613) 348-3569.	Oct. 7	Fall rally of the Can. Fed. of CRC Women (Wyoming Region), 10 a.m., First CRC, Sarnia , Ont. Speakers: Carol Kent and Rev. John Van Til.
Sept. 18	CRWRC's 30th anniversary dinner, 7:30 p.m., John Knox Chr. School, Brampton , Ont. Guest speaker: Rev. Roy Berkenbosch. Worship and praise led by Colleen Reinders and Grace Moes. For tickets (\$25) call (416) 336-2920 or fax (416) 336-8344.	Oct. 10-11	40th anniversary of the Reformed Church, Drayton , Ont.
Sept. 18, 19	Annual conference on "Teaching Reformed Theology" at Trinity Orthodox Ref. Church, St. Catharines , Ont. Speakers: Cornel Venema, Jerome Julien and Neal Hegeman. Call (416) 562-5196.	Oct. 10	Fortieth anniversary Bethel CRC, Saskatoon , Sask. Contact Mr. H. Denie before Sept. 1. See C.C. June 12, 1992, for details.
Sept. 20	"25 Years of Miracles," a special service of celebration for the ICS community, 7 p.m., Convocation Hall, U. of T., Toronto , Ont. For info. call (416) 979-2331.	Oct. 31	Reunion "Andijker Christelijke Scholen." Group departs through Valentine Travel. Call (519) 472-2700, by September 14.
Sep. 22-24	Concerts by the famous Dutch choir "Vox Jubilans" (Waddinxveen, the Netherlands). All events at 8 p.m. Sept. 22: St. Paul's Presb. Church, Peterborough , Ont.; Sept. 23: Forward Baptist Church, Cambridge, Ont.; Sept. 24: Bayview Glen Church, Thornhill , Ont.	Nov. 13	"Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, Toronto , Ont. Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. Seating is limited. For tickets call (416) 636-9779.
Sept. 25	Redeemer College Alumni Homecoming, starting with 6 p.m. barbecue, at Redeemer College, Ancaster , Ont.		
Sept. 26	Redeemer College Alumni Association meeting at 9 a.m., followed by 10th anniversary celebration from 10:30 - 11:30 a.m., open house from 1:30 - 2:30 p.m., annual membership meeting at 2:30 p.m., and an open program at 8:30 p.m. All events at RC, Ancaster , Ont.		
Sept. 27	Celebration and Praise Service for Redeemer's 10th anniversary, at 11 a.m., RC auditorium, Ancaster , Ont. Service will be led by Ancaster Fellowship CRC on the theme: "Praise the Lord and forget not all his benefits." Everyone welcome!		

Church news

Christian Reformed Church



Available for call

The council of the Hebron CRC, Whitby, Ont., announces that Rev. Ron Fisher will complete his sabbatical for C.P.E. on Aug. 31, 1992, and heartily recommends him for call. Please contact Rev. Fisher at: R.R. 1, Brooklyn, ON L0B 4C0; (416) 655-3502. Or contact: Marten Van Harmelen, 408 Simcoe St., N., Oshawa, ON L1G 4T6; home (416) 725-1920; office: (416) 576-1760.

Calls accepted

To Athens, Ont., Rev. John Roke of Immanuel, Simcoe, Ont.



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Birthday wishes' rate increased by \$5

Partly to offset the announced decrease in the rate for birth announcements, and since birthday wishes tend to become longer, we have decided to increase the rate for birthday wishes from \$35.00 to \$40.00 (GST incl.). We do not think this will create any hardships for our readers.

Stade Jong
Manager

News

Christian school conference works to refocus the vision

Robert VanderVennen

TORONTO, Ont. — Awe and gratitude should be part of the atmosphere in the Christian school classroom that has a well-focused vision, Nicholas Wolterstorff said in an address at the recent International Conference on Christian Education organized by Christian Schools International (CSI).

Awe and gratitude are deeper than obedience, which has been the traditional response to God's cultural mandate, said Wolterstorff. The mandate is more than a command or an imperative. It is also given as a blessing and invitation, as though God says to us, "This is the way you flourish."

In his 30 years of attendance at Christian school conventions Wolterstorff said he has seen a shift from emphasis on orientation to culture to an orientation that also includes society. Schools must hear cries of pain of the oppressed and educate students for "responsible action."

Schools must also "teach for shalom," said Wolterstorff. They must work for it, pray that it happens, celebrate when it comes and lament its absence. Shalom is human flourishing, harmony and delight in all of one's relationships. Unlike some popular, "shrunken" secular views, the Christian view is that relationships are multi-dimensional, including our relation with ourselves, with other people, nature, society and culture, other people and with God. All of this has implications for our curriculum, he insisted.

Workshops serve teachers, principals, pastors and board members

How to build learning experiences in Christian schools that go beyond requiring students to learn the contents of textbooks occupied 35 workshop sessions held each of the two days. Henry Holstege, for instance, drew on

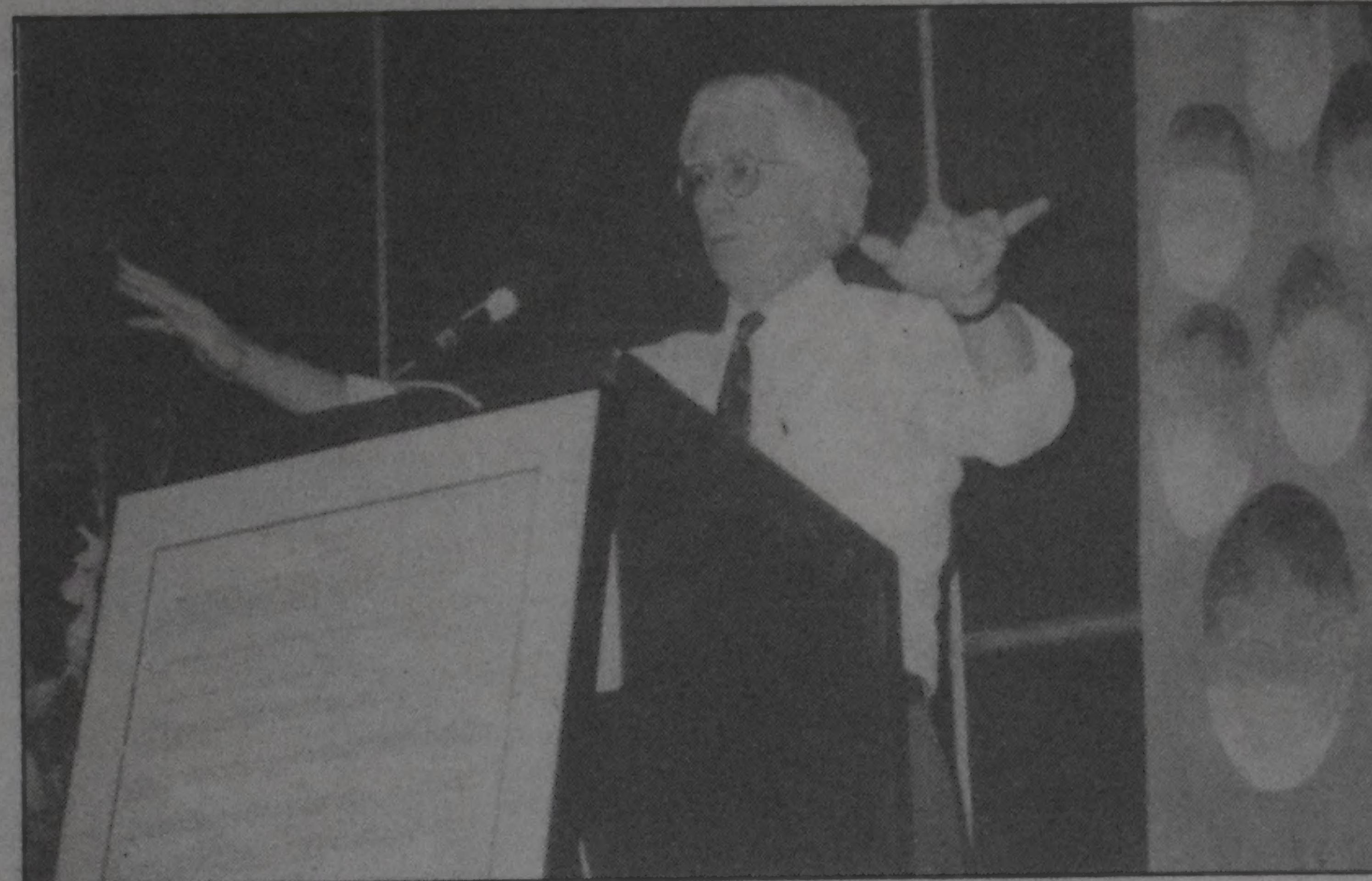


Photo: Robert VanderVennen

Nicholas Wolterstorff says Christian schools should teach for shalom.

his 30 years of experience researching and teaching courses on the family at Calvin College to show administrators how they must adjust to changing family patterns.

Holstege said that every school has children who are abused at home, so each school needs workshops for its teachers on recognizing and dealing with abuse. The family more than anything else stands in the way of good student achievement, he said, just as families are the strongest factor in good student learning.

Holstege told principals that every school must have a sex education program that is clear, explicit and biblical. He discussed how family breakdown, incest, pregnancy outside of marriage, employment of both parents, step-parents and single-parent families have their effect on the school. He also said that children from dysfunctional families need a support group, and they need special counselling provided by the school.

Among the many workshops for teachers was one by Herman Proper, a curriculum consultant for eastern Canada's Christian schools. He helped

science teachers identify "creation" as a concept that can be key to distinctive Christian science teaching. He emphasized a Christian worldview within which science can be taught and showed from his own experience how this worldview can be part of the instruction.

New sense of vitality

This year's CSI conference was successful in drawing twice as many registrants as usual through the addition of special workshop tracks for pastors and teachers alongside those for administrators and board members.

A large number of Canadians were among the 800 registrants. There were about ten Australian and one or two people from half a dozen countries other than the USA and Canada. But in the very international and multi-racial city of Toronto the conference seemed to be an island of white faces.

There was excitement in the air at the conference and a new sense of vitality and hope among leaders in CSI Christian schools in North America.

Christian schools' director not disappointed by judgment against funding

Bert Witvoet

TORONTO — At first the news sounded bad. Mr. Justice William Anderson had ruled against public funding of independent religious schools in Ontario. But after carefully reading the judgment, Dr. Adrian Guldemon of the Ontario Alliance of Christian Schools (OACS) is encouraged.

Anderson's decision came seven months after five Jewish and four Christian parents launched a court action against the Ontario government, which refuses to fund private schools. The parents' challenge was brought forward by the Ontario chapter of the Jewish Congress and by OACS.

A positive step

"It was a yes/no decision," says Guldemon. "The judge ruled that the lack of funding is a clear violation of the rights of parents under two sections of the Canadian Charter of Rights and Freedoms: Section 2, which guarantees freedom of religion, and Section 15, which demands that everyone should

have equal benefit of the law.

"But then the judge went on to say that under Section 1 of the Charter public funding of private schools poses a reasonable risk to public interest, represented, in this case, by public schools."

According to Guldemon, Anderson's decision moves the discussion more than halfway towards a solution. The judge, he feels, has set up the arguments which could form the basis for future court action. And he thought that the grounds for declaring funding a risk to the public interest were far too loose.

Guldemon thinks it likely that the Jewish Congress and the Ontario Alliance will appeal the decision.

"This is the first time that an Ontario court has taken a strong stand in favour of the rights of parents," says Guldemon.

He finds that the judge's 71-page decision is very sympathetic to the arguments of the Jewish and Christian parents, as well as their lawyers. But since Anderson is of the "old school" of law, his preferred view is that the court

not set policy or instruct the government.

According to Guldemon, the Court of Appeal is much more activist. It has younger members who don't mind telling the government what to do.

Shift in public sentiment

Guldemon also notices a significant change in the public's attitude towards the question of the funding of religious schools. When he appeared on five radio shows after the decision of August 4, he found that most callers and all the hosts were in favour of the alliance's position.

Guldemon admits that it helps to have the Jewish schools on side. A society that might be averse to funding Christian schools is reluctant to be hostile to Jewish schools, he says. But he believes that the Jewish schools are also helped by having their appeal broadened through the support of Christian schools.

Before the Ontario Court of Appeal will have the opportunity to hear the appeal of the Jewish Congress and

News digest

Bill Fledderup, column editor

Braille sweats

ILLINOIS — A new sweatshirt decorated with fuzzy braille dots recently appeared on the American clothing market, according to a recent report in the *Globe and Mail*. The message reads: "If you can read this, you're too close!"

Jobs lost to poor writing skills

SAN FRANCISCO — In a recent survey of 100 U.S. corporate executives, 80 per cent said they have sometimes declined to interview candidates solely because of the poor grammar, spelling or punctuation found in their resumes or cover letters. The survey, reported in *The Christian Science Monitor*, was sponsored by a company which produces writing improvement software.

Great Lakes clean-up continues

OTTAWA — The three latest projects to receive money from Environment Canada's Great Lakes Cleanup Fund include a pollution control study for the city of Cornwall, Ont. (\$70,000) and three fish and wildlife habitat rehabilitation projects (totalling \$87,000). The projects were announced by Pauline Browne, the federal Minister of State for the Environment. They were developed in co-operation with provincial and regional governments.

The Cornwall study will evaluate sewage overflows and loadings to the St. Lawrence River. The other projects take aim at other locations along the St. Lawrence, including Point Mouillee-Bainsville Bay, the Cornwall waterfront and a tributary to Lake St. Francis. The Cleanup Fund has now provided over \$12 million to 34 projects around the Great Lakes.

OACS, however, a second constitutional challenge will be heard by the Ontario Court of Justice. This challenge was launched by parents associated with the Buddhist, Christian, Hindu, Islamic and Sikh organizations that support the Ontario Multi-Faith Coalition for Equity in Education.

The Multi-Faith Coalition is seeking, among other things, a Court order that public funding be provided for children who attend both *independent* religious schools and *alternative* religious schools which are associated with public or separate school boards.

According to Gerald Vandezande, co-ordinator for the Multi-Faith Coalition, the Ontario government should revise its discriminatory policy against religious minorities who wish to exercise their human rights and parental responsibilities. "Premier Bob Rae and his NDP colleagues should recognize and respect everyone's democratic right to equal treatment and free choice in education," says Vandezande.